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SWEDENBORG,
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TITLE:

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PROVIDENCE

PLACE:

LONDON

DATE:

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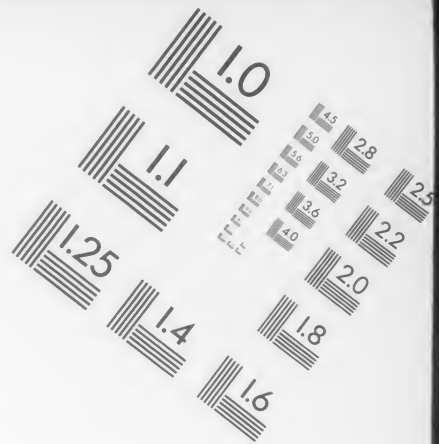
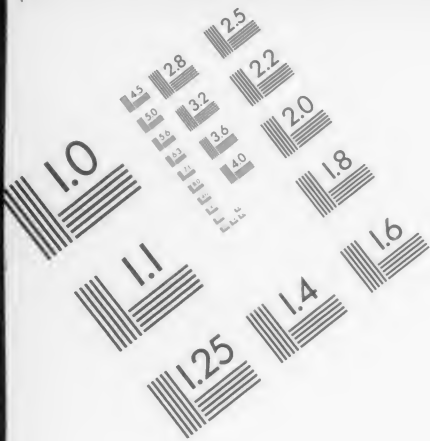
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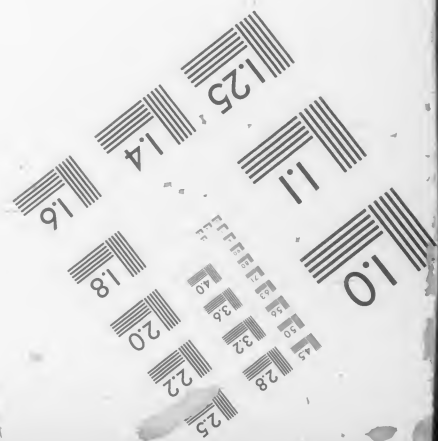
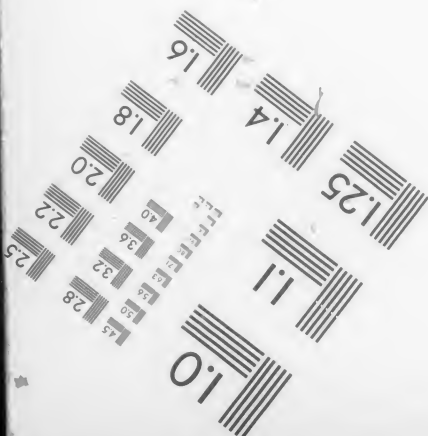
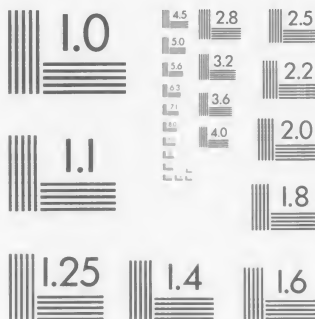
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THEOLOGY &
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SWEDENBORG'S
THE DIVINE PROVIDENCE
WITH AN INTRODUCTION BY
J. HOWARD SPALDING

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INTRODUCTION

SWEDENBORG'S *Divine Love and Wisdom*, a translation of which was published in Everyman's Library last year, gives the framework of supermundane fact, made known to him by his admission to conscious intercourse with the spiritual world on which the present work is based. The aim of both is essentially practical—namely, to teach how men ought to use their own minds. For the human mind is that very man who survives the death of the body, and the lot which awaits every one in the eternal world is determined by the use which he has made of his powers during his life on earth. This aim seems a simple one, and indeed it is most simple, for it may be summed up in the statement that the first duty of man is to resist the evils he finds in himself, not only in action but in intention and desire, as sins against God. This is the soul of all religion, because it is the religion of a man's very life, and no other kind of religion is of any avail. This, and this alone, can lead to the purification of man's *will*, which is the mediate source of all his activities, from the evil propensities in which all his bad actions originate. This, therefore, has been, and always will be, the mark of true religion everywhere; and a very simple mind can see this truth quite easily. Yet the reasons why this admonition is a summary of all religion, why obedience to it should mean heaven, and neglect of it, hell, can only be explained by that view of the universe as a whole which is given in these works. For the invisible as well as the visible universe is permeated by Divine order; and both together form a connected whole, the parts of which cannot be rightly understood except in their relation to the whole. Rightly to understand a single human mind, we need to have a knowledge of the universe in which it is placed; and most of all we need a knowledge of God, of His nature, purposes and modes of action, for this knowledge is the basis of all true comprehension of the universe which He creates. Now the visible universe gives us no direct knowledge of the invisible; and yet the invisible

universe is far vaster, and exercises an incomparably more potent influence for good or evil on the minds of men, than the visible universe does. To leave this element out of our conception of the universe is to take a wholly superficial view of it, like that of a man who is acquainted only with the external aspects of the human body, but is ignorant of the interior organisation by which its external form is produced and maintained.

Every religious man believes that God is the Creator of the physical universe, and that in some way which he would probably find it difficult, if not impossible, to define, He is also its constant Sustainer. But being provided with no apparatus of thought by which he can connect the idea he forms of God with the universe with which he is acquainted through his senses, his belief that God constantly maintains it in being is often little more than nominal; and he is apt to fall into the common notion, that if God created the universe in the beginning, He then endowed it with the forces necessary for its maintenance and development, and that it goes on of itself, like a wound-up clock, so long as the initial energy imparted to it is not exhausted—unless, indeed, God should see fit to interfere with the ordinary course of nature by miracles or by special providential intervention. This conception means the exclusion of the idea of God from any formative and dominating influence over human thought about the visible universe; and then there is but a step to the belief that the universe is self-sufficient and self-efficient, and that the human mind is the only intelligence capable of influencing the course of events.

A religiously disposed man is often little better equipped for connecting his ideas of God as Creator with the invisible universe of mind than with the visible universe of matter. He seems to his own consciousness to be self-contained and self-controlled, to generate his own affections, determinations, thoughts and actions out of himself,—in a word, to *create* all the activities of his own mind. Whether this is really so, or how it can be, or why it is so, he scarcely thinks of enquiring. He takes his possession of free will to be a self-evident fact; but how it comes to exist, in what it consists, and how it is related to the other main elements of his life, his understanding and his actions, and what the real use

of them all is beyond enabling him to live a rational life in the world, he perceives only obscurely, if at all. Psychologists treat of such matters at large, but entirely from the intellectual point of view, as interesting subjects of investigation. No one thinks of going to them for guidance in dealing practically with the perplexing problems that arise in his own mind. Yet if religion relates wholly to life, and life consists in acts of the will, the understanding, and the body, the true use of these powers, and their relation to each other, must be explainable in a way that every man can both understand and profit by.

Probably every thoughtful religious man has a dim perception of the truth that in some very real sense God must be All. But he scarcely ventures to follow out the thought, lest he should fall into Pantheism. For he sees clearly that Pantheism as commonly understood means a non-moral God, who would be practically no God at all.

Again, a thoughtful religious man must be aware that every definite idea he forms about God is framed on the model of the human mind,—is, in a word, clearly anthropomorphic; and that were he to eliminate from his thought the human qualities which he attributes to Him, he would inevitably lapse into the conception of some diffused *ens universi*, which again would amount to no God at all. Nor does he know how to reconcile the inevitable anthropomorphism of his thought with the Omnipresence of God, which is a postulate of all religion. Dominated as he is by natural ideas of space and time, he seems to be reduced to the alternative conceptions of a God locally situated in some part of the universe, or diffused throughout its extense.

These and other similar difficulties did not press upon the religious mind in past ages with the force they do today. When the earth was supposed to be the centre of the visible universe, and the sun, moon and stars merely satellites revolving round it, there was no great difficulty in thinking of God as a majestic human Being, seated on a throne somewhere above the crystal vault of the sky, and governing the world by His emissaries, somewhat as an autocratic monarch governs his dominions. When Copernicus conceived the idea of the centrality of the sun in the solar system, he had no thought but of formulating a simpler and more intelligible

explanation of the motions of the heavenly bodies than the Ptolemaic system of astronomy gave. Yet the indirect results of his discovery have been, as so often happens, far more important than its direct results. If we could read aright the signs of the times, we should perhaps find that the most momentous result of the establishment of the Copernican system of astronomy has been that it has compelled men to seek for a more adequate idea of God than that which satisfied their fathers.

The chief value of the philosophy of supernatural fact contained in Swedenborg's writings is, that it enables us to form rational conceptions of the universe as *theo-centric*; that is, as being constantly dependent in every minutest part of it, physical and mental, on a creative act of God, and yet as being separate from God, no part of it being God, although it constantly subsists from Him. It may, indeed, be described as a spiritual counterpart of the Copernican discovery. It enables us to view the universe, as it were, from the Divine standpoint; to see it, in some finite measure, as God sees it infinitely; and obviously this must be the only true way of thinking about it if the universe is in any intelligible sense a Divine creation. If it were produced by a mere *fiat* of omnipotent and arbitrary power, it might very well be totally unintelligible to man. But if order and process reign in it from first to last, our only hope of understanding it lies in acquiring some conception of what that order is, and this means that we must have some conception of its purpose. For order would be meaningless apart from purpose, because it would aim at nothing and consequently accomplish nothing. A true philosophy of creation, therefore, involves a knowledge of its purpose or use, and this can only come from revelation, for no one but God can give us any certain knowledge about Himself. Swedenborg therefore supports his teaching at every point by references to that supreme revelation which he calls "The Word," and which is contained in our Bible, though not co-extensive with it.

Swedenborg did not excoGITATE the philosophical doctrines by which a conception of the universe as constantly dependent upon God is rendered possible, although prior to his intromission into the spiritual world he had acquired an outline

of some of them from his profound study of nature. They were revealed to him, partly by his experience of the spiritual world, and partly by an illumination of his mind closely associated with that experience, and indeed inseparable from it, which enabled him to discern the true nature, meaning and function of the Word of God, which being Divine Truth necessarily embodies a Divine philosophy.

This theo-centric conception of the universe does not in the least conflict with Science; but it does require us to modify profoundly some of our beliefs which have been based on observed facts, but are not contained in them; which are essentially explanatory or philosophical. Science, accurately defined, is simply a record of what is found by observation to happen under certain conditions, and the classification of these facts under generalisations which we call "laws of nature." None of the causes which the human mind has formulated to account for these facts are contained in the facts themselves. They are additions which the mind has introduced into them as convenient and even necessary abstractions, and which it has subsequently by a process of reasoning invested with the functions of true causes. This is admitted by all scientific men who possess some analytic and philosophical insight. The great entities with which Science deals, such as Time, Space, Matter and Energy, are abstractions which unquestionably connote realities, and are indispensable for every kind of practical or theoretical work, but which may not, for aught we know, exist in the forms they assume in our minds. We know that events occur in orderly succession, but we do not know what Time is. We know that the objects we observe exist separate from and in definite spatial relations to one another, but we do not know what Space is. We know that they possess for us definite and stable qualities, but we do not know what Matter is. We know that they move and thereby have the power of doing work, but we do not know what Energy is. Yet the forms in which these entities present themselves to our minds are so indelibly impressed upon us by experience—for we use them every moment of our waking hours as the implements of our work and thought—that it requires a concentrated and sustained effort to free ourselves from the idea that because we know the *conditions* which will

ensure a certain result we are entitled to regard the sum total of the conditions known to us in any given case as its true *cause*. It seems absurd, for instance, to say that when a cannon is made at billiards, the direction of the cue by the striker, the force he applies, the contact of the cue-ball with the object-ball at a given point on its surface, with other similar circumstances, are not the cause of the cannon being made. They are, indeed, for all practical purposes, causative, because they are the conditions by which alone we can hope to make the cannon. But we delude ourselves if we imagine that these conditions necessarily exhaust the facts of the case, or indeed, in any real sense, explain the result. Professor Huxley admitted that he had not the least idea why the object-ball, when struck by the cue-ball, began to move, and the motion of the latter was arrested or deflected. To suppose that we do know this is simply an instance of the fallacy to which the human mind is so prone, of supposing that it understands that which has merely become familiar to it. All the laws of nature discovered by scientific observation are of this order. They are descriptive generalisations, useful and even indispensable, for practical and historical purposes, and perfectly harmless when the limits within which they are valid are recognised, but they are not explanatory beyond that sphere of thought and action, and become atheistic in their tendency so far as we permit ourselves to regard the physical conditions with which we deal as the totality of the conditions involved in the case. For this assumption excludes everything that is not sensibly perceived or derived from sensible experience, and therefore excludes the Divine.

It is with these almost unconscious assumptions, not with any facts established by experience, that Swedenborg's philosophy comes into collision. The fundamental assumption of all atheistic Science is that the universe works and is sustained by its own inherent powers, without any Divine production or control. This, Swedenborg declares, is an error, although the appearances on which it is based are so vivid and persistent that it is impossible for the human mind, during its earthly stage of existence, wholly to escape their influence. Every one, in fact, does think in this way while he is doing his daily work. The error, therefore, may be a

quite innocent one. It only becomes destructive when the mind uses these appearances as reasons for disbelief in God and in any divine government of the universe. The truth is that the whole universe, spiritual and physical, is constantly maintained in being and supplied with all the mechanical and vital forces it exhibits, by a creative act of God. The persistence of the phenomena of nature, apparently in virtue of some power inherent in themselves, is an illusion of the senses, comparable to the apparent diurnal revolution of the sun and stars round the earth. This, too, is true for most practical purposes. It is the basis of time-keeping and of determinations of latitude and longitude throughout the world; but it does not give a true account of the motions of the heavenly bodies themselves.

Why the human mind should be subjected to this strong illusion can only be explained by a knowledge of the purpose of man's life on earth, and of the processes by which that purpose is accomplished. For all the purposes of natural existence it is *not* an illusion, any more than the apparent diurnal revolution of the heavenly bodies. It is, in fact, an indispensable condition of the formation and development of man's natural reason, which is the basis on which the development of his spiritual reason is founded. If natural qualities of mind did not exist, spiritual qualities could not be superimposed upon them. Man, in fact, derives from the orderly sequences of nature his first ideas of cause and process, and by means of them he is able to exercise all the ingenuities and industries of natural life, every one of which contributes something to the development of his spiritual nature. Obviously all these would be impossible unless men came into existence in a world whose phenomena were in large measure calculable, or, in other words, apparently mechanical. The adequacy of this explanation of course depends entirely on our recognition of the truth, that in the production and education of the human mind God works by processes in which man's will and understanding are throughout active and efficient, although their powers are not inherent in them, but are constantly derived from God.

Natural science assumes that all causation is, as it were, horizontal or lateral, being communicated from one body to another on the same plane of physical existence. Sweden-

borg asserts that it is, as it were, vertical or radial. It constantly *descends* from God, through channels both of infinite simplicity and complexity, in every detail of which an inviolable order reigns, into the created universe of mind and matter. Science has nothing to object to this conception. An objector can only resort to such a reply as Laplace is said to have made to the first Napoleon, after giving him an outline of his *Système Mécanique*, "Where, in your system," asked the Emperor, "does God come in?" "Sire," said Laplace, "I had no need of that hypothesis." A man who is inclined to theoretical or practical atheism is simply uninterested or repelled by the conception. Not so the man who feels irresistibly impelled to believe in the existence of God, and who wishes to be able to find Him in His creation. To him this conception, fortified by the experiential metaphysic contained in Swedenborg's writings, may be a "key wherewith to unlock the secret causes of things."

It is admitted on all hands that the processes by which reason seeks to account for the existence of the universe by natural causation resolve themselves into an endless recession of supposed causes, and necessarily end in an *impasse*, or some entity the existence of which must be assumed as the primal and all-originating Reality. If we suppose, for instance, that all the suns and worlds in the universe arose in the course of any number of billions of years we like to imagine, out of a primeval nebula, that nebula, which must have contained potentially all the wonders of animate and inanimate nature, remains unaccounted for. The atheistic, no less than the theistic thinker is inexorably pinned down to the hypothesis of some primal, self-existent being or thing, from which all other beings and things have been derived. Self-existence must be assumed somewhere. Thus the first ontological question we have to face is, whether it is more consonant with reason, in view of all the facts known to man, to assume that this primal Being is to be thought of as material and mechanical, or as Will and Intelligence. The idea that life, consciousness, and the will, understanding and conscience of man, have been evolved out of the pressure of merely mechanical forces is probably the most insane which ever entered the human mind. It has been practically abandoned, now-a-days, by every serious thinker. Even Haeckel

has been compelled to endow every particle of that primal, inchoate substance out of which he supposes all things to have been evolved, with something of the nature of will and understanding. This concession is valuable as a recognition of the former absurdity, but is worthless as an explanation. The universe is a unity, and if it is the product of mind, it must be the work of one mind, and that one mind, according to Swedenborg's teaching, is the infinite God, immanent in it, and yet transcending it.

The weakness of the theistic position has been that it has only been able to oppose to the mechanistic absurdity another nearly as great—the idea of the creation of the universe out of nothing, by a mere *fiat* of Omnipotent power. Not only is this unthinkable, but it contradicts all that we can learn from the order of nature, of the method of God's working. There we never meet with a magical production of something out of nothing, but we find evolutionary process everywhere, form and function being indissolubly connected with each other. It also involves us in insuperable difficulties with regard to the Divine nature; for if it is possible for God to produce nature in this way, it must be possible for Him also to produce mind. If the Omnipotence which we attribute to God meant the power of accomplishing anything whatever by a mere exercise of will, without means, we could not acquit Him of an indifference to human suffering and evil which in a man we should describe as diabolical. For in that case, had He chosen, He might have created man in a state of perfection from which no lapse would be possible. All the ends to the attainment of which we may assume the vicissitudes and sufferings of man's life on earth conduce, might have been attained without them. The mere fact that so much suffering exists in the world should be a clear proof to the believer in God that some tremendous issue in which man himself has a vital part to play, hangs on his brief life on earth; an issue in view of which all temporary mental and physical suffering becomes a matter of absolute insignificance, except so far as it contributes to the accomplishment of the end for which it is permitted, and in which the issue is involved.

It is impossible to see clearly the nature of this issue while the mind is possessed with the idea that men are a different

order of beings from angels and spirits. Most Christian people probably imagine that they get this idea from the Bible; but any one who will take the trouble to examine the evidence with an open mind will find what slight warrant Scripture gives for this belief, and how strong its evidence is to the contrary. When once the notion that angels and spirits are a distinct order of beings from man is abolished, the fundamental position involved in all Swedenborg's teaching, that the physical universe is created to be the basis on which men may be brought into existence and trained for heaven, and that angels could not be created in any other way, becomes a simple and adequate explanation of the mystery of life.

The difficulty we experience in convincing ourselves of the truth of Swedenborg's philosophy arises, in large measure, from the fact that it is primarily based on other-world experiences in which we cannot participate. Any one who takes the pains needed to enable him to understand Swedenborg's teaching will probably admit that he had good grounds for the beliefs he held, if his peculiar psychical experiences were not only *real*, but also *veridical*. The establishment of the first of these conditions on a firm basis of conviction does not necessarily establish the other. Swedenborg might have had a real intercourse with the spiritual world, that is, he might have come into actual contact with men and women living there after the death of the body, and yet have in many respects misinterpreted its phenomena. This was the opinion expressed by the late Mr. F. W. H. Myers in his *Human Personality and its Survival of Bodily Death*. Swedenborg's own statements show what boundless possibilities of error there are in the phenomena of the spiritual world. They are as numerous as the imaginations which the human mind can fabricate about the nature of things. For there the mind sees all spiritual states other than its own—and these are its sole objects of sight—according to its *own* state, just as we, in this world, see all spiritual things; but there the inner sight becomes objective also, and is therefore far more persuasive than those passing phases of the mind to which we hardly attribute any substantial existence. If, therefore, Swedenborg had been admitted to conscious intercourse with the spiritual world without a life-

long preparation, by which he was led to lay down his selfhood both of will and intellect, and became capable of being led every step of the unknown way by Divine guidance, he would certainly have brought us back a very different report than he has done. A mere acquaintance with the phenomena of the spiritual world has no tendency to alter the modes of thought which a man has deliberately embraced. Every one acquires such knowledge, when, after the death of the body, he becomes consciously an inhabitant of the spiritual world; but this makes no difference in the rooted convictions which he has confirmed in his mind by his life. If he has seen no indications of the Divine in the natural world, he sees none in the other.

The only verification which is of any value comes from the gradual growth of a conviction that Swedenborg's teaching gives us a key to the mysteries of life, and especially when we find that it opens up to us a true knowledge of ourselves. For I suppose that to every thoughtful man he himself is the greatest mystery of all; and no wonder, for he is an epitome of the universe, and concentrates in his own personality all the perplexing problems of the world around him.

J. HOWARD SPALDING.

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Most of Swedenborg's works have been translated into English, and a number of them into seventeen other languages, European and Oriental.

DIVINE PROVIDENCE

THE DIVINE PROVIDENCE IS THE GOVERNMENT OF THE LORD'S DIVINE LOVE AND WISDOM

I. In order to understand the nature of the divine Providence, and that it is the government of the divine Love and Wisdom of the Lord, it is important to know what has already been stated and explained concerning the divine Love and Wisdom in the work on those subjects. The following propositions are there laid down: In the Lord divine Love is inseparable from divine Wisdom, and divine Wisdom from divine Love (nos. 34-39). Divine Love and Wisdom must necessarily BE and MANIFEST¹ themselves in other beings created therefrom (nos. 47-51). All things in the universe were created by the divine Love and Wisdom (nos. 52, 53, 151-156). All things in the universe are recipients of the divine Love and Wisdom (nos. 55-60). The Lord is seen by the angels as a sun; the heat thence proceeding is love, and the light thence proceeding is wisdom (nos. 83-88, 89-92, 93-98, 296-301). The divine Love and Wisdom which proceed from the Lord are one (nos. 99-102). The Lord from eternity, who is Jehovah, created the universe and all things thereof from Himself, and not from nothing (nos. 282-284, 290-295). These propositions are discussed in the work entitled *Angelic Wisdom concerning the Divine Love and Wisdom*.²

2. These facts, when compared with those concerning creation in the same work, indicate, indeed, that the government of the Lord's divine Love and Wisdom is what is called the divine Providence; but as creation was the subject there, and not the preservation of the state of things after their creation, which is the Lord's government, this subject must

¹ Wherever in this translation the words BEING and MANIFESTATION, or the corresponding verbs, are printed in small capitals, the Latin words in the original text are *Esse* and *Existere*.

² Published in "Everyman's Library" under the title: *The Divine Love and Wisdom*.

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DIVINE PROVIDENCE

THE DIVINE PROVIDENCE IS THE GOVERNMENT OF THE LORD'S DIVINE LOVE AND WISDOM

1. In order to understand the nature of the divine Providence, and that it is the government of the divine Love and Wisdom of the Lord, it is important to know what has already been stated and explained concerning the divine Love and Wisdom in the work on those subjects. The following propositions are there laid down: In the Lord divine Love is inseparable from divine Wisdom, and divine Wisdom from divine Love (nos. 34-39). Divine Love and Wisdom must necessarily BE and MANIFEST¹ themselves in other beings created therefrom (nos. 47-51). All things in the universe were created by the divine Love and Wisdom (nos. 52, 53, 151-156). All things in the universe are recipients of the divine Love and Wisdom (nos. 55-60). The Lord is seen by the angels as a sun; the heat thence proceeding is love, and the light thence proceeding is wisdom (nos. 83-88, 89-92, 93-98, 296-301). The divine Love and Wisdom which proceed from the Lord are one (nos. 99-102). The Lord from eternity, who is Jehovah, created the universe and all things thereof from Himself, and not from nothing (nos. 282-284, 290-295). These propositions are discussed in the work entitled *Angelic Wisdom concerning the Divine Love and Wisdom*.²

2. These facts, when compared with those concerning creation in the same work, indicate, indeed, that the government of the Lord's divine Love and Wisdom is what is called the divine Providence; but as creation was the subject there, and not the preservation of the state of things after their creation, which is the Lord's government, this subject must

¹ Wherever in this translation the words BEING and MANIFESTATION, or the corresponding verbs, are printed in small capitals, the Latin words in the original text are *Esse* and *Existere*.

² Published in "Everyman's Library" under the title: *The Divine Love and Wisdom*.

now be dealt with. The present article will treat of the preservation of the union of divine Love and Wisdom, or of divine Good and Truth, in all created things, and the subject will be discussed in the following order :

I. The universe, and all it contains in general and particular, was created out of the divine Love by means of the divine Wisdom.

II. Divine Love and Wisdom proceed from the Lord in union.

III. There is a certain likeness of this union in every created thing.

IV. It is in accordance with divine Providence that every created thing, in whole and in part, should be such a unit; or if it is not, that it should be made so.

V. The good of love is not good unless it is united to the truth of wisdom; and the truth of wisdom is not truth unless it is united to the good of love.

VI. The good of love when not united to the truth of wisdom is not real but apparent good; and the truth of wisdom when not united to the good of love is not real but apparent truth.

VII. The Lord does not permit anything to be divided; and therefore it must either be in good and at the same time in truth, or it must be in evil and at the same time in falsity.

VIII. Whatever is in good and at the same time in truth has a real existence; and whatever is in evil and at the same time in falsity has no real existence.

IX. The Lord's divine Providence causes evil and falsity to be of service for equilibrium, relation and purification, and thus for the union of good and truth in others.

3. I. *The universe, and all it contains in general and particular, was created out of the divine Love by means of the divine Wisdom.* It has been shown in the work on *The Divine Love and Wisdom*, that the Lord from eternity, who is Jehovah, is as to His essential Being divine Love and Wisdom, and that He created the universe and all things therein from Himself. It follows from this that the universe, in general and particular, was created out of the divine Love by means of the divine Wisdom. In the same work it was also shown that love without wisdom cannot accomplish anything, nor wisdom without love. For love without wisdom, or the will without the understanding, cannot think, or even see and

feel, nor speak; and therefore love without wisdom, or the will without the understanding, can accomplish nothing. Similarly wisdom without love, or the understanding without the will, cannot think, see, feel, nor even speak; and therefore wisdom without love, or the understanding without the will, can do nothing; for if love were removed the will would no longer act, and so there could be no action. Since this is true of the actions of a man, much more was it true of God, who is Love itself and Wisdom itself, when He created and made the universe and all things therein. That the universe with all it contains in general and particular, was created out of the divine Love by means of the divine Wisdom may be corroborated by all the visible things of this world. Take any particular object, and examine it intelligently, and you will be convinced of this. Take a tree, or its seed, fruit, flower, or leaf; summon up all your wisdom, examine the object with a good microscope, and you will see wonderful things; and the interior forms which cannot be seen are more wonderful still. Mark the gradual process by which the tree grows from the seed until new seed is produced; and consider whether at every step there is not a constant endeavour to continue its species; for the end to which it is tending is the seed in which the power of reproduction exists anew. If after this you are willing to think spiritually also, (and you can do this if you wish), you will see wisdom displayed in that power, and if your thought be sufficiently spiritual, you will see that this power comes neither from the seed, nor from the sun of the world, which is pure fire, but that it is in the seed from God the Creator, whose wisdom is infinite; and that it not only was in the seed at creation, but remains in it afterwards; for preservation is perpetual creation, as subsistence is perpetual existence. To take away this power would be like taking away will from action, when the work would stop, or like taking away thought from speech, when speech would cease; or like taking away effort from movement, when motion would cease; in a word, if you were to take away the cause from any effect, the latter would cease; and so on. Every created thing is indeed endowed with power; no power, however, is self-generated, but is derived from Him who imparted it. Observe any natural object, such as a silkworm, a bee, or any other small creature; look at it first naturally, afterwards

rationally, and at length spiritually: then, if you can think deeply, you will be astonished at all you see; and if you listen to the voice of wisdom speaking within you, you will say in amazement, "Who does not see the Divine in these things? They are all the work of divine Wisdom." Still more will this be the case, if you consider the uses of all created things, how they proceed in their order even up to man, and from him back to the Creator from whom they originate; and how the connection of all things, and, if you will believe it, their preservation too, is dependent upon the union of the Creator with man. In the following pages it will be seen that divine Love has created all things, but always by means of divine Wisdom.

4. II. *Divine Love and Wisdom proceed from the Lord in union.* This, also, is evident from what was explained in the work on *The Divine Love and Wisdom*, especially from the following statements: BEING and MANIFESTATION in God-Man are distinct and yet one (nos. 14-17). In the Lord there are infinite things which are distinct and yet one (nos. 17-22). Divine Love is inseparable from divine Wisdom, and divine Wisdom from divine Love (nos. 34-39). Love can accomplish nothing unless it is married to wisdom (nos. 401-403). Spiritual heat and light, because they emanate from the Lord as a sun, are one, like His divine Love and Wisdom (nos. 99-102). From the explanations of these statements in that work the truth of the above proposition is evident. But as it is not known how two things distinct from each other can act as one, I desire to explain here that there cannot be a unit without a form, but that the form itself constitutes the unit; and next, that the form makes a more perfect unit, as the things composing it are individually distinct and yet united.

There cannot be a unit without a form, because the form itself constitutes the unit:—Every one who thinks intently, may see clearly that there cannot be a unit without a form, and that if a unit exist at all, it must be a form; for it is from its form that everything derives its nature, predicate, change of state, relation, and the like; and therefore anything destitute of form would be incapable of being affected in any way, and this would be equivalent to non-existence. It is form that imparts all these qualities. And because all the components of a form, if the form be perfect, are related to one

another as are the links in a chain, it follows that the form itself constitutes the unit and therefore the subject, of which may be predicated quality, state, activity, or anything else according to the perfection of its form. Every object visible in the world is such a unit, and so is everything invisible, whether it be in the hidden recesses of nature, or in the spiritual world. A man is such a unit, and so is human society; so are the Church and the whole angelic heaven in the sight of the Lord; in a word, such a unit is the created universe, not only in general but also in every particular. In order that all things in general and particular may be forms, it needs must be that He who created them should be Form itself, and that all things which have been created in forms should be derived from Form itself. This, therefore, is what was explained in the work on *The Divine Love and Wisdom*, namely: divine Love and Wisdom are substance and form (nos. 40-43). Divine Love and Wisdom are absolute substance and form, thus the one and only reality (nos. 44-46). Divine Love and Wisdom are one in the Lord (nos. 14-22); and they proceed as one from the Lord (nos. 99-102 and elsewhere).

Form makes a more perfect unit in proportion as the components of the form are individually distinct and yet united. This is a difficult matter for the understanding to grasp unless it is enlightened, for it appears as if form can make a unit only by the similarity of its component parts. On this subject I have frequently spoken with angels, who said that it is an arcanum which the wise among them perceive clearly, and the less wise obscurely: but that the truth is that a form is more perfect in proportion as its constituents are individually distinct, and yet, each in its own way, united to the rest. They confirmed this by reference to the various communities of heaven, which, regarded as a whole, constitute the form of heaven; and also to the angels of each community, for the form of a community is more perfect in proportion as each angel is more completely his own and thus perfectly free, and so loves his companions as if of himself and from his own affection. They also gave as an instance of this the marriage of good and truth, showing that the more distinctly they are two, the more perfectly they can be united; so, too, with love and wisdom; and they said that what is not distinct is confused, and this gives rise to all imperfection of form.

But how things perfectly distinct are united and so make one, they also proved by reference to many things; especially to those which are in man, in whom innumerable things are distinct yet united, distinct by means of their coats and united by their ligaments. They showed, likewise, that it is the same with love and all its components, and with wisdom and all its components, each of which is invariably perceived as one. More on these subjects may be seen in the work on *The Divine Love and Wisdom* (nos. 14-22), and in the work on *Heaven and Hell*¹ (nos. 56 and 489). These facts have been adduced because they are matters of angelic wisdom.

5. III. *There is a certain likeness of this unity in every created thing.* That there is in every created thing a certain likeness of the divine Love and Wisdom, which in the Lord are one, and proceed as one from Him, may be seen from what is stated throughout the work on *The Divine Love and Wisdom*, and especially in nos. 47-51, 55-60, 282-284, 290-295, 313-318, 319-326, 349-357; it is there shown that the Divine is in every created thing, because God the Creator, who is the Lord from eternity, produced from Himself the sun of the spiritual world, and by means of that sun all things in the universe; consequently that that sun, which is from the Lord, and in which the Lord dwells, is not only the first but the one only substance from which all things are derived; and because it is the one only substance, it follows that it exists in every created thing, but with infinite variety according to the uses contemplated. Now because divine Love and Wisdom are in the Lord, and divine fire and brightness exist from Him in the sun, and spiritual heat and light proceed from that sun, and each of these pairs makes one, it follows that there is a certain likeness of this union in every created thing. It is for this reason that everything in the universe has relation to good and truth, and indeed to their union; or, what is the same, that everything in the universe has relation to love and wisdom and to their union; for good is inseparable from love, and truth from wisdom; for love calls everything which it possesses good, and wisdom calls everything which it possesses true. That there is a union of these in every created thing will be seen in what follows.

¹ Published in "Everyman's Library."

6. It is acknowledged by many that there is one only substance, which is also the primal substance from which all things are derived; but the nature of that substance is not understood. It is believed to be so simple that nothing could be more so; that it may be compared to a point which has no dimensions; and that from an infinite number of such points spatial forms have arisen. This, however, is a mistake arising from our idea of space, for this idea seems to favour the existence of such points; but the truth is, that the simpler and purer any thing is, the fuller and more complete it is. For this reason, the more interiorly any object is examined, the more wonderful, perfect, and beautiful are the things seen in it; and therefore in the primal substance are the most wonderful, perfect, and beautiful of all. This is so, because the primal substance is derived from the spiritual sun, which, as was said above, is derived from the Lord, and is His dwelling-place; thus that sun is itself the only substance, and, not being in space, is the all in all, and is in the greatest and least things in the created universe. Since that sun is the primal and only substance from which all things exist, it follows that there are in that substance infinitely more things than can be seen in the substances derived from it, which are called subsidiary substances and, in their ultimate form, matter. They cannot be seen in the latter because they descend from that sun through degrees of two kinds, according to which all perfection decreases. Hence, as was said above, the more interiorly any thing is examined, the more wonderful, perfect, and beautiful are the things seen in it. These remarks have been made to show that there is a certain likeness of the Divine in every created thing; but that it is less and less evident in descending through the various degrees, and still less when the lower degree, separated from the higher by being closed against it, is packed with matter. But these things must needs seem obscure, unless those parts of the work on *The Divine Love and Wisdom* have been read and understood, which deal with the spiritual sun (nos. 83-172), degrees (nos. 173-281), and the creation of the universe (nos. 282-357).

7. IV. *It is in accordance with divine Providence that every created thing, in whole and in part, should be such a unit; or, if it is not, that it should be made so: that is, that in every created thing there should be something from the divine Love*

and at the same time from the divine Wisdom; or, what is the same, that in every created thing there should be good and truth, or a union of good and truth. Since good is inseparable from love and truth from wisdom, as was said above (no. 5), in the following pages the terms good and truth will be used throughout as the equivalents of love and wisdom; and the marriage of good and truth, as equivalents of the union of love and wisdom.

8. From the preceding article it is evident that there is in everything created by the Lord a certain likeness of the divine Love and Wisdom, which in the Lord are one, and which proceed as one from Him. Something also shall now be said particularly concerning that oneness or union which is called the marriage of good and truth. i. This marriage exists in the Lord Himself, for, as stated above, the divine Love and Wisdom in Him are one. ii. It is derived from the Lord, for in everything that proceeds from Him, love and wisdom are fully united; these two proceed from the Lord as a sun, the divine Love as heat, and the divine Wisdom as light. iii. They are indeed received separately by the angels, but they are united in them by the Lord; this is also the case with members of the church. iv. It is by reason of the influx of united love and wisdom from the Lord into the angels of heaven and the members of the church, and their reception by angels and men, that the Lord is called in the Word the Bridegroom and the Husband, and heaven and the church are called a bride and a wife. v. As far, therefore, as this union, or the marriage of good and truth, exists in heaven and the church in general and in an angel of heaven and a member of the church in particular, so far they are the Lord's image and likeness; since good and truth are one in the Lord, and, indeed, are the Lord. vi. Love and wisdom, in heaven and in the church in general, also in an angel of heaven and in a member of the church, are one when the will and the understanding, or good and truth, are united; or, what is the same, when charity and faith are united; or, what is still the same, when doctrine from the Word and a life according to it are united. vii. How the two are united in man and in all things belonging to him is explained in the work on *The Divine Love and Wisdom*, Part V., nos. 358-432, where the creation of man, and especially the correspondence of the will and understanding with the heart and lungs are discussed.

9. In the following pages it will be explained how these two are united in the things inferior to or external to man, in both the animal and the vegetable kingdoms; but the three following propositions must first be stated. i. In the universe and in every part of it as first created by the Lord, there was a marriage of good and truth. ii. This marriage was dissolved in man after creation. iii. It is in accordance with divine Providence that what was thus separated should be reunited, and that the marriage of good and truth should be restored. As these three propositions are fully established in the work on *The Divine Love and Wisdom*, further proof is unnecessary. Besides, any one may reasonably conclude that as there existed from creation the marriage of good and truth in every created thing, and as this marriage was afterwards dissolved, the Lord is continually working to restore it; consequently that its restoration, and thereby the union of the created universe with the Lord through man, is the object of divine Providence.

10. V. *The good of love is not really good unless it is united with the truth of wisdom; and the truth of wisdom is not real truth unless it is united with the good of love.* Good and truth derive this from their origin. Good has its source in the Lord, and so has truth; for the Lord is Good itself and Truth itself, and these two in Him are one. For this reason good in the angels of heaven and in men on earth is not really good, except so far as it is united with truth; and truth is not real truth, except so far as it is united with good. It is well known that every good and every truth comes from the Lord; hence, as good makes one with truth, and truth with good, it follows that good to be really good, and truth to be real truth, must be united in the recipient, that is, in an angel of heaven or a man on earth.

11. It is indeed known that everything in the universe has relation to good and truth, because by good is understood that which universally embraces and involves everything connected with love, and by truth is understood that which universally embraces and involves everything connected with wisdom; but it has not hitherto been known that there is no such thing as good divorced from truth, and that there is no such thing as truth divorced from good. It seems indeed that good could exist without truth, and truth without good, but they cannot; for love, whose derivatives are called goods,

is the BEING of a thing; and wisdom, whose derivatives are called truths, is the MANIFESTATION of a thing from that BEING, as is shown in the work on *The Divine Love and Wisdom* (nos. 14-16); and therefore, as there is no BEING without MANIFESTATION, nor MANIFESTATION without BEING, so there is no good without truth, nor truth without good. Again, what is good unless it has relation to something? Can it be called good if it effects nothing and gives rise to no perception? That which is one with good, gives rise to feeling, and thus makes itself perceived and felt, relates to truth, for it relates to the contents of the understanding. If you speak to any one simply of good without saying that this or that is good, will the word have any meaning for him? But if this or that thing is identified with the term good, then the word has a real meaning. Now it is identified with good only in the understanding, and everything in the understanding relates to truth. It is the same with willing. To will, without knowing, perceiving, and thinking about what one wills, amounts to nothing, but, when united with these, it becomes something. All willing is an attribute of love and has relation to good; and all knowing, perceiving, and thinking are attributes of the understanding, and have relation to truth: hence it is evident that willing by itself is nothing, but willing this or that is something. It is the same with every use, because a use is a good; unless it is directed to something with which it may be identified, it is not a use, and is therefore nothing. Use is defined in the understanding; and what comes from the understanding, and is united or conjoined with use, has relation to truth; and from this the use derives its quality. From these few remarks it will be evident that good without truth and truth without good are naught. It has been stated that good together with truth, and truth together with good, are realities; it follows that evil together with falsity, and falsity together with evil are not anything real, for the latter are the opposites of the former, and opposition destroys, and in this case destroys that reality. But more will be said concerning this hereafter.

12. Note that there is a marriage of good and truth in the cause, and also a marriage of good and truth from the cause in the effect. The marriage of good and truth in the cause is the marriage of the will and understanding, or of love and wisdom; it exists in all that a man wills and thinks and

thence concludes and purposes. This marriage enters into the effect and produces it; but in producing the effect good and truth appear as if they were distinct, because what is simultaneous then produces what is successive. For example: While a man is exercising his will and thought about food, clothing, his house, business and work, or social intercourse, he first wills and thinks, or concludes and purposes simultaneously; but when he has put these intentions into practice and so produced the effects, then one succeeds the other, although in his will and thought they still continue to be united. In these effects the uses have reference to love or good, while the means to those uses have reference to the understanding or truth. Any one may confirm these general truths by particular instances, if he sees clearly what relates to the good of love, and what to the truth of wisdom, and also how this relation exists in the cause, and how in the effect.

13. It has been stated more than once that love is the life of man. This does not mean love separate from wisdom, or good separate from truth in the cause; for love by itself or good by itself have no existence; and therefore the love which constitutes man's inmost life, which life comes from the Lord, is love united with wisdom. Moreover, the love that constitutes the life of man, so far as he is capable of receiving it, is not love separate from wisdom in the cause, but in the effect: for love has no meaning apart from the qualities it possesses and these qualities constitute wisdom; and quality, or wisdom, can only exist by derivation from its BEING which is love; hence they are one. It is the same with good and truth. Now because truth arises from good as wisdom does from love, therefore both taken together are called love or good; for wisdom is the form of love, and truth is the form of good; for all quality is derived from form and from no other source. From these considerations it may now be seen that good is not really good except so far as it is united with its proper truth, and that truth is not real truth unless it is united with its proper good.

14. VI. *The good of love when not united to the truth of wisdom is not real, but apparent good; and the truth of wisdom when it is not united to the good of love is not real, but apparent truth.* It is a fact that there is no good which is really good unless it is united with its proper truth; nor any truth which

is real unless it is united to its proper good. Nevertheless good does exist apart from truth, and truth apart from good. This is the case with hypocrites and flatterers, with evil persons of every kind, and also with those who are in natural but not in spiritual good. All such people can do good to the church, their country, society, their fellow-citizens, the needy, the poor, the widow, and the orphan; they can also understand truths, think of them with their understanding, and thus speak and teach them. Still, the goods and truths in them are not interiorly or really goods and truths but only outwardly, and thus in appearance; for they are only for the sake of self and the world, and not for the sake of good itself and truth itself, consequently they are not derived from good and truth; and so they are of the mouth and the body only, and not of the heart. They may be likened to gold and silver overlaid with dross or rotten wood or dung; and the truths that are uttered may be compared to a breath that passes away, or a delusive light that vanishes, though they appear outwardly like real truths. In those who speak them, such truths are only apparent; but they may be otherwise with those who hear and receive them, not knowing that they are only apparent, for what is external affects every one according to his own internal character; a truth, by whomsoever uttered, enters into another's hearing, and is received by his mind according to its own state and quality. The case is almost similar with those who are hereditarily in natural good, but not in spiritual good; for the internal of every good and of every truth is spiritual, and this repels falsities and evils, while what is merely natural favours them; and it is inconsistent to favour evils and falsities and yet to do good.

15. Good may be separated from truth, and truth from good, and, when separated, still look like good and truth, because man has the faculty of acting, which is called liberty, and the faculty of understanding, which is called rationality. It is from the abuse of these faculties that a man may seem different outwardly from what he is inwardly; consequently a wicked man can do good and speak truth, and a devil can pretend to be an angel of light. But on this subject see the following passages in the work on *The Divine Love and Wisdom*: The origin of evil is in the abuse of liberty and rationality which are essentially human faculties (nos. 264-270).

A wicked man enjoys these two faculties as well as a good man (no. 266). Love can accomplish nothing unless it is married to wisdom, neither can good unless it is married to truth (no. 401). Love does nothing except in union with wisdom or the understanding (no. 409). Love unites with wisdom or the understanding, and causes it to be reciprocally united with itself (409-412). Wisdom, or the understanding, is capable of being elevated by a power derived from love so as to receive and understand the truths revealed by the light of heaven (no. 413). Love can in like manner be elevated so as to receive the good conveyed by the warmth of heaven, if it loves wisdom, its consort, in a corresponding degree (nos. 414, 415). Otherwise love draws down wisdom, or the understanding, from its elevation, so as to act in unison with itself (nos. 416-418). Love is purified by wisdom in the understanding, if they are elevated together (nos. 419-421). Love purified by wisdom in the understanding becomes spiritual and celestial; but love defiled in the understanding becomes sensual and corporeal (nos. 422-424). It is the same with charity and faith and their union, as it is with love and wisdom and their union (nos. 427-430). The nature of charity in the heavens (no. 431).

16. VII. *The Lord does not permit any thing to be divided; and therefore it must either be in good and at the same time in truth, or it must be in evil and at the same time in falsity.* The divine Providence of the Lord has for its chief end that a man may be in good and at the same time in truth; and for this end it works; for thus a man is his own good and his own love, and also his own truth and his own wisdom; and then man is a man, and becomes an image of the Lord. But because a man while living in the world can be in good and at the same time in falsity, also can be in evil and at the same time in truth, can even be in evil and at the same time in good, and thus as it were have a double nature, and because this division destroys that image and so destroys the man, therefore the Lord's divine Providence in all its operations seeks to prevent this division. And as it is less hurtful for a man to be in evil and at the same time in falsity, than to be in good and at the same time in evil, therefore the Lord permits this, not because He wills it, but because He cannot prevent it consistently with His own purpose, which is the salvation of man. The reason why a man is allowed to be

in evil and at the same time in truth, and why the Lord cannot prevent this consistently with His purpose of salvation is that his understanding may in this way be raised into the light of wisdom, and see truths or acknowledge them when heard, while his love remains below; for a man can thus be in heaven as regards his understanding, but in hell as regards his love. This permission cannot be denied to man, because the two faculties of rationality and liberty cannot be taken from him, by virtue of which he is a man, and is distinguished from the beasts, and by which alone he can be regenerated and thus saved; for by these faculties a man can act according to wisdom, and can also act from a love that is devoid of wisdom; by these also, his wisdom above enables him to see his love beneath, and in this way see the thoughts, intentions, affections and consequently the evils and falsities and also the goods and truths of his life and belief; and without a knowledge and acknowledgement of these in himself, he cannot be reformed. Of these two faculties something has already been said, and more will be said in what follows. This is the reason why a man can be in good and at the same time in truth, in evil and at the same time in falsity, and also alternately in the one and the other.

17. During his life in the world a man can hardly attain to either conjunction or union, whether of good and truth, or of evil and falsity; for so long as he lives in the world he is kept in a state of reformation or regeneration: but after death every man comes into one or the other union, because then he can no longer be reformed or regenerated; he then remains such as his life in the world, that is, such as his ruling love has been. If his life, therefore, has been a life of the love of evil, all the truth that he has acquired in the world from teachers, sermons, or the Word, is taken away; and then he drinks in the falsity which accords with his evil, as a sponge does water. On the other hand, if his life has been a life of the love of good, all the falsity which he has acquired in the world from hearing and reading, but which he has not confirmed in himself, is then removed; and in its place there is imparted to him truth accordant with his good. This is meant by these words of the Lord: "Take the talent from him, and give it unto him that hath ten talents; for unto every one that hath shall be given, that he may have abundance; but from him that hath not, shall be taken away

even that which he hath" (Matt. xxv. 28, 29; xiii. 12; Mark iv. 25; Luke viii. 18; xix. 24-26).

18. The reason why every one after death must either be in good and at the same time in truth, or in evil and at the same time in falsity, is that good and evil cannot be united, nor can good and the falsity of evil, nor evil and the truth of good; for they are opposites, and opposites fight together until one destroys the other. Those who are in evil and at the same time in good are meant by these words of the Lord to the church of the Laodiceans, in the Apocalypse: "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot; so then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth" (iii. 15, 16): and also by these words of the Lord: "No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other" (Matt. vi. 24).

19. VIII. Whatever is in good and at the same time in truth, is real; and whatever is in evil and at the same time in falsity, is not real. It may be seen above (no. 11), that what is in good and at the same time in truth is something; and from this it follows that what is evil and at the same time false is not anything real. By its not being real, is meant that it has no power and no spiritual life. Those who are in evil and at the same time in falsity, all of whom are in hell, have indeed power with one another; for one who is evil can do evil, and he does it in a thousand ways; nevertheless, he can do evil to the evil only through their evil; but he cannot harm the good in the least, except, as sometimes happens, by a union with their evil; this is the origin of temptations or infestations by attendant evil spirits which give rise to combats whereby the good can be freed from their evils. Since the evil have no power, all hell is not only as nothing in the sight of the Lord, but is absolutely nothing as regards power; this I have seen proved by abundant experience. But it is a remarkable fact that the wicked all believe themselves to be powerful, and the good all believe themselves to be destitute of power. This is because the evil attribute everything to their own power, thus to cunning and malice, and nothing to the Lord; but the good attribute nothing to their own prudence, but everything to the Lord, who is Omnipotent. Furthermore, evil and falsity together are nothing

real, because there is no spiritual life in them; for this reason the life of the infernals is not called life but death; now since nothing is real unless it has life, no reality can be attributed to death.

20. Those who are in evil and at the same time in truths, may be compared to eagles that soar on high, but drop down when deprived of the use of their wings; for this is what happens to men after death, when they have become spirits, if they have understood truths, have uttered them and taught them, and yet have had no regard to God in their lives. They raise themselves on high by means of their understanding, and sometimes they enter the heavens and pretend to be angels of light; but when the truths are taken from them and they are expelled, they sink down into hell. Eagles, moreover, signify rapacious men whose understandings are enlightened, and wings signify spiritual truths. Such are those who have had no regard to God in their lives. Having regard to God in one's life, means simply thinking this or that evil to be a sin against Him, and refraining from it for that reason.

21. IX. *The Lord's divine Providence causes evil and falsity to be of service for equilibrium, relation, and purification, and thus for the union of good and truth in others.* From what has already been said it should be evident that the Lord's divine Providence continually works for the union in man of truth with good, and of good with truth, because this union constitutes the church, and also heaven. For this union exists in the Lord, and in all things that proceed from Him. It is for this reason that heaven and the church are called a marriage; and therefore the kingdom of God is compared in the Word to a marriage. It is for this reason also that in the Israelitish church the Sabbath was a most holy religious ordinance, because it signified that union. It is also for the same reason that in the Word, and in every part of it, there is a marriage of good and truth, concerning which see the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (nos. 80-90). The marriage of good and truth arises from the Lord's marriage with the church, and this from the marriage of Love and Wisdom in the Lord; for good is derived from love, and truth from wisdom. From these considerations it may be seen that the constant object of divine Providence is to unite good with truth and truth with good in man, for thus he is united with the Lord.

22. But as many have violated and still violate this marriage, especially by separating faith from charity,—for faith pertains to truth and truth to faith, and charity pertains to good and good to charity,—and as they thereby unite in themselves evil and falsity, and have thus become and are becoming opposed to good and truth, it is nevertheless provided by the Lord that evil and falsity shall contribute as means of equilibrium, relation, and purification to union of good and truth in others.

23. The union of good and truth in others is provided for by the Lord, by means of the *equilibrium* between heaven and hell; for there is a constant exhalation of evil and falsity from hell, but of good and truth from heaven. Every man is maintained in this equilibrium as long as he lives in the world; and thus he is maintained in that liberty of thinking, willing, speaking and acting by which he can be reformed. Concerning this spiritual equilibrium, by virtue of which man possesses freedom, see the work on *Heaven and Hell* (nos. 589-603).

24. The union of good and truth is provided for by the Lord by means of *relation*; for the quality of good is recognised only by its relation to what is less good, and by its contrariety to evil. This is the origin of all perception and sensation, because thus only can its quality be discerned; for example, everything delightful is perceived and felt by means of that which is less delightful, or displeasing; everything beautiful by means of what is less beautiful, or ugly; every good of love by means of what is less good, or evil; and every truth of wisdom by means of what is less true, or false. There must needs be variety in every thing in general and in particular; and when there is a corresponding variety in its opposite, and there results an equilibrium between them, then a relation is also established between the several degrees of each; and thus the perception and sensation of the thing are heightened or diminished. But it is to be noted that an opposite may destroy or exalt these perceptions and sensations; when an opposite invades perceptions and sensations, it destroys them; but when it remains separate it exalts them. For this reason the Lord exquisitely separates good and evil in man, that they may not be mingled, just as He separates heaven from hell.

25. The union of good and truth in others is provided for

by the Lord by means of *purification*, which is effected in two ways, one by temptation and the other by leavening. *Spiritual temptations* are nothing but combats against the evils and falsities that are exhaled from hell and affect man; by these he is purified from evils and falsities, and good is united to truth in him, and truth to good. *Spiritual leavening* takes place in many ways, in the heavens as well as on earth; but in the world it is not known what it is, nor how it is effected. For there are evils and falsities which, when introduced into a community, act just like leaven when put into meal, or ferment put into new wine, by which the elements that disagree are separated from the rest, and things that agree are united, and purity and clearness are the result. This is what is meant by these words of the Lord: "The kingdom of the heavens is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened" (Matt. xiii. 33; Luke xiii. 21).

26. These uses are provided for by the Lord by the union of evil and falsity which exists in the inhabitants of hell; for the dominion of the Lord which extends not only over heaven, but also over hell, is a dominion of uses; and the Lord's Providence ordains that there shall be in it no useless person or thing.

THE LORD'S DIVINE PROVIDENCE HAS FOR ITS END A
HEAVEN FROM THE HUMAN RACE

27. By long-continued intercourse with angels and spirits it has been made known to me and proved that heaven does not consist of angels so created from the first, and that hell is not the abode of a devil who was created an angel of light and cast down from heaven, but that both heaven and hell are derived from the human race,—heaven from those who are in the love of good and therefore perceive truth, and hell from those who are in the love of evil and therefore perceive falsity. On this subject see also the work on *Heaven and Hell* (nos. 311-316); the little work on *The Last Judgment* (nos. 14-27); and the *Continuation to the Last Judgment, and the Spiritual World*, from beginning to end. Now as heaven is derived from the human race, and to dwell with the Lord for ever constitutes heaven, it follows that the Lord proposed this as the end of creation; and because heaven is the end of creation, it is also the end of His divine Providence. The

Lord did not create the universe for His own sake, but for the sake of those with whom He may dwell in heaven; for spiritual love wishes to impart whatever it possesses to others; and so far as it can do this, it attains its true BEING, its peace and its blessedness. Spiritual love derives this quality from the Lord's divine Love, which is of this nature in an infinite degree. From this it follows that the divine Love, and therefore the divine Providence, has for its end a heaven consisting of men who have become or are becoming angels, to whom the Lord may impart all the blessings and happiness of love and wisdom, as a gift from Himself, by His presence in them. He cannot do otherwise, for there is in men by creation an image and likeness of Himself; the image in them is wisdom, and the likeness is love; and the Lord in them is love united to wisdom, and wisdom united to love; or, what is the same, good united to truth, and truth to good, which union was described in the preceding article. But as it is not known what heaven is in general, or in a community, and what it is in particular, or in one, what it is in the spiritual world, and what in the natural world,—and yet it is important that this should be known, because heaven is the end of the divine Providence,—therefore I desire to throw some light upon this subject in the following series:

I. Heaven is union with the Lord.

II. Man by creation is capable of being more and more closely united with the Lord.

III. The more closely a man is united with the Lord, the wiser he becomes.

IV. The more closely a man is united with the Lord, the happier he becomes.

V. The more closely a man is united with the Lord, the more distinctly he seems to be his own, and the more clearly he perceives that he is the Lord's.

28. I. *Heaven is union with the Lord.* Heaven does not originate with the angels, but from the Lord; for the love and wisdom of the angels, which constitute heaven, are not derived from themselves but from the Lord, and are indeed the Lord in them. And since love and wisdom are the Lord's, and are the Lord in heaven, and since love and wisdom constitute the life of the angels, it is also evident that their life is the Lord's, and is indeed the Lord. The angels themselves acknowledge that they derive their life from the Lord;

and hence it may be seen that heaven is union with the Lord. But as union with the Lord is of various kinds, and therefore heaven is not the same for one as for another, it also follows that heaven differs in its character according to the kind of union with the Lord which exists in it. It will be seen in the following article that the union may be closer and closer, or more and more remote. Something shall now be said to explain how this union is brought about, and of what nature it is: It is a union of the Lord with the angels, and of the angels with the Lord, and is thus reciprocal. The Lord flows into the life's love of the angels, and the angels receive Him in wisdom, and in this way reciprocally unite themselves with the Lord. But it is to be carefully noted that although it appears to the angels as if they unite themselves with the Lord by wisdom, yet it is the Lord who in this way unites them with Himself; for their wisdom also comes from the Lord. It amounts to the same thing if we say that the Lord unites Himself with the angels by good, and that the angels reciprocally unite themselves with the Lord by truth; for all good is of love, and all truth is of wisdom. But as this reciprocal union is an arcanum which few can understand without explanation, I will explain it, as far as possible, by such things as the mind can grasp. In the work on *The Divine Love and Wisdom* (nos. 404, 405), it is shown how love unites itself with wisdom, namely, by the love of knowledge, whence comes the affection of truth, by the love of understanding truth, whence comes the perception of truth, and by the love of seeing what is known and understood, whence comes thought.¹ The Lord is present in all these affections, for they are derivations from the life's love of every one; and the angels receive the influx of good from Him in the perception of truth, and in their thought, for in these the influx becomes sensible to them, but not in their affections. Now, as perceptions and thoughts appear to the angels as if they were their own, although they come from affections which are derived from the Lord, the angels seem to unite themselves reciprocally with the Lord, whereas the Lord unites them with Himself; for perceptions and thoughts are the products of affection which, being a derivative of love, is their soul; for no one can have any perception or thought without affection, and every one perceives and thinks

¹ That is, deliberative thought or meditation.—Tr.

according to affection. It is therefore evident that the reciprocal union of the angels with the Lord is not the act of the angels but only seems to be so. Of a similar nature is that union of the Lord with the church, and of the church with the Lord, which is called the heavenly and spiritual marriage.

29. People meet together in the spiritual world as a result of mental concentration.¹ When any one there thinks of another and has also a desire to speak with him, the other at once becomes present, and they see each other face to face; and so it is when any one thinks of another from an affection of love; but by the latter affection union is effected, by the former, presence only. This is peculiar to the spiritual world, because all there are spiritual; it is otherwise in the natural world, where all are material. In the natural world the same thing takes place with men in the affections and thoughts of their spirit; but because there are spaces in the natural world, while in the spiritual world the spaces are only appearances, therefore in the spiritual world that which takes place in the thought of any one's spirit is actually effected. This has been mentioned to show how the Lord's union with the angels is effected, and also the apparently reciprocal union of the angels with the Lord, for all the angels turn their faces to the Lord, and the Lord looks at them in the forehead, and the angels look to the Lord with the eyes, because the forehead corresponds to love and its affections, and the eyes correspond to wisdom and its perceptions. Still the angels do not of themselves turn their faces to the Lord, but the Lord turns them to Himself; this He does by an influx into their life's love, and through that love He enters into their perceptions and thoughts, and so turns them to Himself. In every process of the human mind, there is a similar passing of love into thought, and thought into love; this circular process is effected by love, and may be called the circle of life. On this subject something may also be seen in the work on *The Divine Love and Wisdom*; for example:—

The angels always face the Lord as a sun (nos. 129-134). All the interior organic forms, both of the minds and the bodies of angels, are likewise turned to the Lord as a sun (nos. 135-139). Every spirit, whatever his character may be,

¹ Or the direction in which or the object to which the face and therefore the attention is turned.—Tr.

turns in like manner to his ruling love (nos. 140-145). Love unites with wisdom, and causes it to be reciprocally united to itself (nos. 410-412). The angels are in the Lord, and the Lord in them; and since the angels are only recipients of life, the Lord alone constitutes heaven (nos. 113-118).

30. The Lord's heaven in the natural world is called the Church; and an angel of this heaven is a member of the Church who is united with the Lord; he also becomes an angel of the spiritual heaven after his departure from the world. From this it is evident that what has been said concerning the angelic heaven must be understood also of the human heaven or the Church. The reciprocal union with the Lord which constitutes heaven in man is revealed by the Lord in these words: "Abide in Me and I in you. He that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing" (John xv. 4, 5).

31. From these considerations it is evident that the Lord is heaven not only in general as regards all its inhabitants, but also in particular as regards each of them; for every angel is a heaven in miniature; and heaven in general consists of as many heavens as there are angels, as may be seen in the work on *Heaven and Hell* (nos. 51-58). Since this is so, let no one entertain the mistaken idea, which occurs to many when they first think about the subject, that the Lord is in heaven among the angels, or that He dwells with them as does a king in his kingdom. To their sight He appears above them in the spiritual sun; but as to their life of love and wisdom, He is within them.

32. II. *Man by creation is capable of being more and more closely united with the Lord.* This is evident from what is said about Degrees, in the work on *The Divine Love and Wisdom*, Part III., especially from the following sections:—There are by creation three discrete degrees or degrees of ascent in man (nos. 230-235). These three degrees exist in every man by birth; and in the proportion that they are opened, the man is in the Lord and the Lord in him (nos. 236-241). The higher the degree, the greater is its perfection (nos. 199-204). From this it is evident that man by creation is capable of being more and more closely united with the Lord by these degrees. But it is important to know what degrees are, namely, that they are of two kinds, discrete degrees or those of ascent, and continuous degrees or those

of extension; and how they differ from one another; and to know further, that every man by creation, and therefore by birth, possesses these three discrete degrees or degrees of ascent; that he comes by birth into the first degree, which is called the natural, and may develop this degree in himself on its own plane until he becomes rational; that he progresses to the second or spiritual degree, if he lives according to the spiritual laws of order, which are divine truths; and that he can also progress to the third or celestial degree, if he lives according to the heavenly laws of order, which are divine goods. These degrees are actually opened by the Lord in man according to his life in the world, but not perceptibly and sensibly until he leaves the world; and as they are opened and afterwards perfected, so the man is more and more closely united with the Lord. By drawing nearer to Him, this union may increase for ever, and with the angels it is for ever increasing; but still an angel cannot attain to, or even approach, the first degree of the Lord's Love and Wisdom, because the Lord is infinite, and an angel is finite, and there is no ratio between the Infinite and the finite. Since no one can understand the state of man, and the state of his elevation and approximation to the Lord, unless he has a knowledge of these degrees, they have been particularly explained in the work on *The Divine Love and Wisdom* (nos. 173-281), which the reader may consult.

33. We shall now briefly explain how a man can be more closely united with the Lord, and then how this union is seen to be closer and closer.

A man is more and more closely united with the Lord, not by knowledge alone, nor by intelligence alone, nor even by wisdom alone, but by a life in accordance with these. Man's life is his love, and love is of many kinds. In general, there is the love of evil, and the love of good. The love of evil is the love of adultery, revenge, fraud, blasphemy, and of depriving others of their goods; the love of evil finds pleasure and delight in thinking of these things and doing them. The derivatives of this love, which are its affections, are as many as the evils which it has made its ends; and the perceptions and thoughts of this love are as many as the falsities which favour these evils and confirm them. These falsities unite with the evils, as the understanding unites with the will. They cannot exist apart, for they are inseparable. Now

because the Lord enters by influx into the life's love of every one, and through its affections into his perceptions and thoughts, and not the reverse, as was said above, it follows that He can unite Himself closely with any man to the extent that the love of evil with its affections or lusts has been put away; and as these lusts reside in the natural man, and as a man feels that he does from himself whatever he does from the natural man, he ought to remove the evils of that love as if by his own power; and then in proportion as he removes them, the Lord draws nearer, and unites Himself with him. It stands to reason that lusts with their delights block the way, and close the door against the Lord, and cannot be cast out by the Lord while the man himself is keeping the door shut, and is pressing and pushing from the other side, to prevent its being opened. That a man ought to open the door himself, is evident from the Lord's words in the Apocalypse: "Behold I stand at the door and knock; if any man hear My voice and open the door, I will come in to him, and will sup with him and he with Me" (iii. 20). It is therefore evident that, so far as any one shuns evils as diabolical and as obstacles to the Lord's entrance, he is more and more closely united with the Lord; and he most closely who loathes them as so many dark and fiery devils; for evil and the Devil are identical, and so are the falsity of evil and Satan. For the Lord's influx is into the love of good and its affections, and through these affections into the perceptions and thoughts, which all derive their truth from the good in which the man is; and the influx of the Devil, or of hell, is into the love of evil and its affections, which are lusts, and through these into the perceptions and thoughts, which all derive their falsity from the evil in which the man is.

How this union is seen to be closer and closer. The more thoroughly the evils of the natural man are removed by shunning and turning away from them, the more closely is the man united with the Lord; and as love and wisdom, which are the Lord Himself, are not in space,—for affection and thought which are derivatives of love and wisdom have nothing in common with space—therefore, according to this union by means of love and wisdom, the Lord seems nearer; and conversely, He seems more remote according to the rejection of love and wisdom. Space does not exist in the spiritual world, but distance and proximity there are appear-

ances in accordance with the similarity or dissimilarity of affection; for, as before said, affections and thoughts, being derivatives of love and wisdom, are spiritual, and do not exist in space. On this subject see the work on *The Divine Love and Wisdom* (nos. 7-10, 69-72, and elsewhere). The Lord's union with a man from whom evils have been removed, is meant by these words of the Lord: "The pure in heart shall see God" (Matt. v. 8); and by these: "He that hath my commandments and keepeth them . . . we will come unto him and make our abode with him" (John xiv. 21, 23). To have the commandments is to know them, and to keep them is to love the Lord; for it is also there said, "He that keepeth My commandments, he it is that loveth Me."

34. III. *The more closely a man is united with the Lord, the wiser he becomes.* As there are three degrees of life in man by creation, and therefore by birth (see above, no. 32), there are especially three degrees of wisdom in him. These are the degrees which are opened in man according to this union; they are opened according to his love, for love is union itself; but man has only an obscure perception of the ascent of love according to degrees; the ascent of wisdom, however, is clearly perceived by those who know and see what wisdom is. The degrees of wisdom are perceived, because love enters through the affections into the perceptions and thoughts, and these come within the range of the mind's internal sight, which corresponds to the external sight of the body. It is owing to this that wisdom is seen, but not the affection of the love that produces it. It is the same with everything that is actually done by man. He notices how his body acts in effecting it, but not how his soul acts; so also the way in which a man ponders, discerns, or thinks is perceptible, but not how the soul of these actions, which is an affection of good and truth, produces them. There are three degrees of wisdom, the natural, spiritual, and celestial. Man is in the natural degree of wisdom so long as he lives in the world. This degree may during that time be perfected in him to its highest point, and yet it cannot enter the spiritual degree, because this degree is not connected with the natural degree continuously, but is united with it by correspondence. After death man is in the spiritual degree of wisdom; and this degree is also capable of being perfected to its highest point, but yet it cannot

enter the celestial degree of wisdom, for this degree is not connected with the spiritual continuously, but is united with it by correspondence. From this it is seen that wisdom can be elevated in a triplicate ratio; and that in each degree it may be perfected to its highest point in a simple ratio. Whoever understands how these degrees are elevated and perfected can form some idea of what is meant by saying that angelic wisdom is inexpressible; it is so inexpressible that a thousand ideas derived from the wisdom of the angels present themselves only as a single idea in the thought of men, nine hundred and ninety-nine of these angelic ideas being unable to enter the mind of man, because they transcend nature. That this is the case has been shown me by frequent and convincing experience; but, as was said above, no one can acquire that ineffable wisdom of the angels except by union with the Lord and according to it, for the Lord alone opens the spiritual and celestial degrees, and only in those whose wisdom is from Him; and those receive wisdom from the Lord who resist the devil, that is, evil from themselves.

35. But let no one suppose that it is wisdom to know many things, to perceive them clearly, and to be able to converse intelligently about them, unless such wisdom is united with love; for love by means of its affections produces wisdom. Unless it is united with love, wisdom is like a meteor which vanishes in the air, or like a falling star; but wisdom united with love is like the steadfast light of the sun, or like a fixed star. A man possesses the love of wisdom so far as he loathes the diabolic crew, that is, the lusts of evil and falsity.

36. The wisdom of which a man is conscious is the perception of truth, arising from the love of it, especially the perception of spiritual truth,—for there is civil truth, moral truth, and spiritual truth. Those who perceive spiritual truth from the love of it, also perceive moral and civil truth; for the love of spiritual truth is the soul of these perceptions. I have sometimes conversed with the angels about wisdom; and they said that wisdom is union with the Lord, because He is Wisdom itself; and that a man is admitted into that union by rejecting hell, and in proportion to his resistance to it. They said that they picture wisdom to themselves as a magnificent and richly adorned palace, the ascent to which

is by twelve steps; and that no one reaches the first step except by union with the Lord, brought about by Him, and that every one ascends according to the perfection of this union; and that, as he ascends, he sees that no one is wise from himself, but only from the Lord; also, that the things in which a man is wise, compared with those in which he is not wise, are as a few drops in comparison with a great lake. The twelve steps to the palace of wisdom signify goods united with truths, and truths united with goods.

37. IV. *The more closely a man is united with the Lord, the happier he becomes.* The same may be said about degrees of happiness as was said above (nos. 32, 34), about the degrees of life and wisdom according to a man's union with the Lord; for felicity, beatitude and delight increase as the higher degrees of the mind, the spiritual and celestial, are opened in man; and after his life in the world these degrees are perfected to eternity.

38. No one who takes delight in the lusts of evil can know anything of the delight arising from the affection of good which the angelic heaven enjoys; for these delights are wholly opposite to each other in their inward nature, and consequently are interiorly opposite in externals, though they may differ but little on the surface. For every love has its own delight; even those who are under the influence of evil desires feel a delight in the love of evil, for example, in the love of adultery, revenge, fraud, theft or cruelty; indeed, very wicked men find a delight in blaspheming the holy things of the Church, and pouring out their venom against God. The selfish love of rule is the fountain-head of these delights; they flow from the lusts that beset the inner regions of the mind; from them they flow down into the body, and there excite unclean things that titillate the fibres; and thus from the delight of the mind, according to the kind of lust, comes the delight of the body. The nature and quality of these unclean things that titillate the bodily fibres of those who are addicted to such lusts, any one may learn after death in the spiritual world. In general, they are corpse-like, excrementitious, rotten, stinking and urinous; for the hells are full of such unclean things. That these things are correspondences may be seen in the treatise on *The Divine Love and Wisdom* (nos. 422-424). But these filthy delights are turned into direful states in those who

have entered hell. These matters have been mentioned to make clearer the nature of heavenly happiness, which will now be spoken of; for everything is known by its opposite.

39. The blessing, charm, delight, and pleasantness, in a word the happiness of heaven, cannot be described in words, though it is perceptible to the sense in heaven; for what is perceptible to sense only, cannot be described, because it does not come within the compass of ideas or words; for the understanding alone sees, and it only sees the things of wisdom or truth, not those of love or good; and therefore the delights are inexpressible, but still they ascend in a like degree with wisdom; their varieties are infinite, and each is indescribable. I have heard this stated, and I have had experience of it. Now these delights enter the mind as a man puts away the lusts of the love of evil and falsity, acting as if by a power originating in himself, but really by that of the Lord; for they arise from the affections of good and truth, which are opposed to the lusts of the love of evil and falsity. The delights of the affections of the love of good and truth begin from the Lord, and thus arise from man's inmost being; and they diffuse themselves thence into lower things even to ultimates; and they so fill every angel that he seems to be, as it were, pure delight. Such delights with infinite variety are attendant upon every affection of good and truth, especially that of wisdom.

40. The delights of the lusts of evil and the delights of the affections of good cannot be compared; because the devil is inwardly in the delights of the lusts of evil, and the Lord is inwardly in the delights of the affections of good. If a comparison must be made, the delights of the lusts of evil may be compared only to the unclean delights of frogs in stagnant ponds, and of serpents amid stench; while the delights of the affections of good may be compared to the pleasant effect produced upon the mind by gardens and flower-beds; for things like those which affect frogs and serpents, also affect those in hell who are addicted to the lusts of evil; and things like those which affect the mind in gardens and flower-beds, also affect those in the heavens who are in the affections of good; for, as was said above, corresponding unclean things affect the evil, and corresponding clean things affect the good.

41. It may now be seen that the more closely any one is united with the Lord, the happier he becomes. But this happiness rarely shows itself in the world; for man is then in a natural state, and that which is natural does not communicate with that which is spiritual by continuity, but only by correspondence; and this communication is not felt except as a certain repose and peace of mind, especially after a struggle against evil. But when man puts off the natural, and enters the spiritual state, which he does after his departure from the world, then the happiness above described gradually manifests itself.

42. V. *The more closely a man is united with the Lord, the more distinctly he seems to be his own, and the more clearly he perceives that he is the Lord's.* It seems as if, the more closely any one is united with the Lord, the less he is his own. It seems so to all wicked men, and also to those who have a religious belief that they are not under the yoke of the law, and that no one can do good of himself. For these last, as well as the wicked, cannot but suppose that not to be allowed to think and will evil, but only good, is not to be one's own; and because those who are united with the Lord are neither willing nor able to think and will evil, these two classes conclude from the appearance which presents itself to their own minds, that this is not to be one's own; nevertheless this is totally contrary to the truth.

43. There are hellish freedom and heavenly freedom. Hellish freedom is that of thinking and willing evil, and so far as civil and moral laws do not hinder, of speaking and doing it; it is characteristic of heavenly freedom to think and will what is good, and, so far as one is able, to speak and do it. Whatever a man thinks, wills, speaks, and does in freedom, he feels to be his own, for all freedom comes from love, and therefore those who are in the love of evil necessarily suppose that hellish liberty is true liberty; but those who are in the love of good feel that heavenly liberty is true liberty, consequently both deem the opposite to be slavery. Still no one can deny that one or the other alone is freedom; for two kinds of freedom, in themselves opposite, cannot each be true freedom. Moreover, it cannot be denied that to be led by good is freedom, and to be led by evil is slavery; for to be led by good is to be led by the Lord, and to be led by evil is to be led by the devil. Now,

as all that a man does in freedom appears to be his own, for it comes from his love (to act from one's love is to act in freedom, as was said above), it follows that union with the Lord gives a man the sensation of being free, and therefore his own; and the closer his union with the Lord, the more free he feels, and consequently the more his own. The reason why he seems *more distinctly* his own is, that the divine Love desires to impart whatever it possesses to others, that is, to men and angels. All spiritual love and pre-eminently the divine Love, is of this character. And further: the Lord never compels any one; for anything into which any one is forced does not seem to be his own; and what does not seem to be his own, cannot be incorporated in his love, and thus appropriated as his own. Therefore, man is led by the Lord continually in freedom, and is also reformed and regenerated in freedom. But concerning this, more will be said in what follows; something may also be seen above (no. 4).

44. The reason why the more distinctly a man seems to himself to be his own, the more clearly he perceives that he is the Lord's, is that the more closely he is united with the Lord the wiser he becomes, as shown above (nos. 34-36); and wisdom teaches this truth and also understands it. The angels of the third heaven, being the wisest of the angels, also perceive it; and further they call it true freedom; but they call it slavery to lead themselves. They also give as the reason that the Lord does not flow immediately into the perceptions and thoughts of their wisdom, but into the affections of the love of good, and through these into the former; and that they perceive this influx in the affection from which they derive their wisdom; and that, afterwards, everything that they think in their wisdom appears as if it originated in themselves, and thus as their own; and that in this manner a reciprocal union is established.

45. As the Lord's divine Providence has for its end a heaven from the human race, it follows that its end is the union of the human race with Himself (nos. 28-31); and again, that its end is that man may be more and more closely united with Him (nos. 32, 33), for thus he has heaven more interiorly within him; also, that its end is that man by this union may become wiser (nos. 34-36); and he thus becomes happier (nos. 37-41), because it is from and according to

his possession of wisdom that man has heaven within him, and thus happiness also; and finally, that its end is that man may seem to himself to be more and more distinctly his own, and yet perceive more clearly that he is the Lord's (nos. 42-44). All these things are ends of the Lord's divine Providence; for they constitute heaven which it has for its end.

THE LORD'S PROVIDENCE IN ALL THAT IT DOES HAS
REGARD TO WHAT IS INFINITE AND ETERNAL

46. It is known in the Christian world that God is Infinite and Eternal; for, in the Doctrine of the Trinity that takes its name from Athanasius, it is said that God the Father is Infinite, Eternal, and Omnipotent; in like manner God the Son, and God the Holy Spirit; and that, nevertheless, there are not three Infinite, Eternal, and Omnipotent Beings, but One. It follows from this that, as God is Infinite and Eternal, nothing can be predicated of Him but what is Infinite and Eternal. That which is Infinite and Eternal cannot be comprehended by a finite mind—and yet it can. It is incomprehensible, because the finite cannot grasp the Infinite; it is comprehensible by means of abstract ideas, which enable the mind to see that things exist, although their properties are not understood. Such ideas exist concerning the Infinite, as for example, that God or the Divine because He is Infinite, is BEING itself, Essence and Substance itself, Love itself, and Wisdom itself, Good itself and Truth itself; is thus the only Reality, and indeed very Man; such ideas are also involved in the statement that the Infinite is the All,—as for example, that Infinite Wisdom is Omniscience, and that Infinite Power is Omnipotence. But still these ideas become involved in obscurity, and being incomprehensible, may lead to denial, unless they are purified from the elements which thought derives from nature, especially from the two things proper to nature, space and time; for these cannot but limit thought, and destroy the very essence of abstract ideas. But if the mind of man, like that of an angel, can be freed from such conceptions, then the Infinite may be comprehended by means of such ideas as were mentioned above; it may also be understood that man has a real existence, because he was created by the Infinite God Who is the All; and that he is a finite

substance, because he was created by the Infinite God who is Substance itself; also that he is a form of wisdom, because he was created by the Infinite God who is Wisdom itself, and so on. For unless the Infinite God were the All, Substance itself, and Wisdom itself, man would have no real existence; thus he would either be nothing at all, or merely an idea of being, as the visionaries called Idealists hold. From the contents of the work on *The Divine Love and Wisdom*, it is evident that the divine Essence is Love and Wisdom (nos. 28-39); that the divine Love and Wisdom are Substance itself and Form itself, thus the one and only Reality (nos. 40-46); and that God created the universe and all things therein from Himself and not from nothing (nos. 282-284). It follows from this that every created thing, and especially man with his love and wisdom, is something real, and is not merely an idea of being; for unless God were Infinite, there could be no finite; and unless the Infinite were All, nothing could exist; and unless God had created all things from Himself, there would be absolutely nothing. In a word, WE ARE BECAUSE GOD IS.

47. As the divine Providence is the subject of this work, and this article is intended to show that in all it does it has regard to what is Infinite and Eternal, and as this cannot be set forth distinctly unless in due order, the order shall be as follows:—

I. That which is Infinite and Eternal in itself is the same as the Divine.

II. The Infinite and Eternal in itself cannot but regard that which is infinite and eternal, by derivation from itself, in finite things.

III. The divine Providence in all that it does, has in view what is infinite and eternal from itself, especially in the salvation of mankind.

IV. A likeness to the Infinite and Eternal exists in the angelic heaven from a saved human race.

V. It is the inmost aim of divine Providence to regard what is infinite and eternal in forming an angelic heaven, which may be in the sight of the Lord as one man, the likeness of Himself.

48. I. *That which is Infinite and Eternal in itself is the same as the Divine.* This should be evident from what has been said in many parts of the work on *The Divine Love*

and *Wisdom*. That the Infinite and Eternal in itself is the Divine, is in accordance with angelic thought; by the Infinite the angels understand nothing but the divine BEING, and by the Eternal, the divine MANIFESTATION. But that the Infinite and Eternal in itself is the Divine, can be seen by men, and yet cannot be seen. It can be seen by those who think of the Infinite apart from space, and of the Eternal apart from time; but it cannot be seen by those whose ideas about the Infinite and Eternal are involved in space and time. Thus it can be seen by those who think on a higher plane, that is, inwardly in the rational mind; but it cannot be seen by those who think on a lower plane, that is, externally. Those by whom it can be seen, reflect that there can be no such thing as an infinity of space, nor an infinity of time, that is, an eternity from which things have existed; because infinity has no end, either first or last, and is thus without limits. They also reflect that neither can there be an Infinite from itself; because the expression *from itself* indicates a limit and a beginning, or a prior thing from which it is derived; and therefore it is unmeaning to speak of the Infinite and Eternal from itself, for this would be like speaking of BEING from itself, which is contradictory; for an Infinite from itself would be an Infinite from an Infinite, and BEING from itself would be BEING from a BEING; and this Infinite BEING would either be identical with the infinite, or would be finite. For these and similar reasons which may be seen interiorly in the rational mind, it is evident that there is an Infinite and an Eternal in itself; and that this Infinite and Eternal is the Divine from which all things exist.

49. I know that many will say to themselves, How can one inwardly comprehend anything in his rational mind apart from space and time, and that it not only exists, but also that it is the All, and is the very Being from which all things are? But consider attentively whether love, or any one of its affections, or wisdom or any one of its perceptions, indeed, whether thought itself is in space and time, and you will find that they are not; and since the Divine is Love and Wisdom itself, it follows that the Divine cannot be conceived of as existing in space and time; and neither can the Infinite. To attain to a clearer perception of this, ask yourself whether thought is in time and space. Suppose

chat you are engaged in thought for ten or twelve hours, may not this space of time seem but an hour or two? and may it not possibly seem to be one or two days? All depends on the state of the affection from which the thought arises. If the state of mind is a glad one, without any thought of time, ten or twelve hours spent in thought seem hardly equal to one or two. But the reverse is the case if the state of mind is a sorrowful one in which one takes count of time. From this it is evident that time is only an appearance depending on the state of affection which gives rise to the thought. So it is with distance, if we are engaged in thought while walking or travelling.

50. Since angels and spirits are affections of love, and thoughts thence derived, they also are not in space and time, but only in the appearance of them. The appearance of space and time with them depends on the states of their affections and thoughts. And therefore when any one is thinking of another with affection, and has a definite wish to see him or speak with him, he finds himself immediately in his presence. This is why there are spirits present with every man, whose affections are similar to his own, evil spirits with one who feels delight in similar evil, and good spirits with one who feels delight in similar good; and their presence is as real as if he were a member of their community. Space and time contribute nothing towards any one's presence; because affection and its derivative thought are not in space and time; and spirits and angels are affections and thoughts thence derived. I have been convinced of this by actual experience extending over many years; and also by having conversed with many after their death, some of whom had lived in Europe and its various kingdoms, and some in Asia and Africa and their various kingdoms; they were all quite near me, but if they had been living in space and time, a journey, and time to make it, would have been necessary. Indeed every one knows this by some power implanted in himself, or in his own mind; for I have noticed that no one has thought of any intervening space when I have told him that I had spoken with some who had died in Asia, Africa, or Europe, for example, with Calvin, Luther, Melanchthon, or with some king, ruler, or priest in a distant land; nor did even the thought arise how I could speak with those who lived in those places, and how

they could come and be with me while land and sea lay between. This has convinced me that one does not think of those who are in the spiritual world in terms of space and time. Nevertheless, that they live in an appearance of space and time may be seen in the work on *Heaven and Hell* (nos. 162-169, 191-199).

51. From these considerations it should now be evident that the Infinite and Eternal, or the Lord, is to be thought of apart from space and time, and that such thought is possible; also that those who think inwardly in the rational mind think in this manner, and then the Infinite and Eternal is seen to be the same as the Divine. Such is the thought of angels and spirits. The divine Omnipresence and Omnipotence, and also the existence of the Divine from eternity, may be understood by thought divested of ideas based on space and time, but not at all by thought in which such ideas inhere. It may be seen from these considerations that we can think of God as existing from eternity, but not of nature as so existing; consequently that we can think of the creation of the universe by God, but not of creation by natural agencies alone; for space and time are properties of nature, but not of the Divine. That the Divine is independent of space and time may be seen in the work on *The Divine Love and Wisdom* (nos. 7-10, 69-76 and elsewhere).

52. II. *The Infinite and Eternal in itself cannot but regard that which is infinite and eternal by derivation from itself, in finite things.* By the Infinite and Eternal in itself is meant the Divine itself, as was shown in the preceding article; by finite things are meant all things created by the Divine, and especially men, spirits, and angels; and to regard what is infinite and eternal from itself is to regard the Divine, that is, itself in them, as a man looks at an image of himself in a mirror. That this is so, is explained in many places in the work on *The Divine Love and Wisdom*, especially where it is shown that in the created universe there is an image of man, and an image of the Infinite and Eternal (nos. 317, 318), thus an image of God the Creator, or of the Lord from eternity. But it must be noticed that that which is in itself Divine is in the Lord alone; but the Divine proceeding therefrom is the Divine existing from the Lord in created things.

53. But this must be explained, that it may be more fully

understood. The Divine can only regard that which is Divine; and it can regard that which is Divine nowhere but in things created by itself. This is clear from the fact that one man's view of another depends on what exists in his own mind. He who loves another regards him from the love existing in himself; one who is wise regards another from the wisdom existing in himself. He may indeed see that the other loves him or does not, and that he is wise or unwise; but he sees this by virtue of the love and the wisdom existing in himself; therefore he unites himself with the other so far as that other loves him as he loves the other, or so far as the other's views agree with his own; in this way they become united. It is similar with Him who is in Himself divine; for the Divine Itself cannot regard that which is divine in another being, such as a man, a spirit, or an angel; for in them there is nothing of the Divine Itself from which all things are; and to regard the divine in another, in whom there is nothing of the Divine, would be to regard the Divine from what is not divine, which is impossible. This is why the Lord is so united with man, spirit, and angel, that everything which has relation to the Divine is from the Lord, and not from them. For it is well known that none of the good and none of the truth which any one possesses is from himself, but from the Lord; indeed, that one cannot even name the Lord, or utter the words Jesus and Christ, except by power derived from Him. From this it follows that the Infinite and Eternal, which is the same as the Divine, regards everything infinitely, even in finite things; and that He unites Himself with them according to the degree of their reception of love and wisdom. In a word, the Lord cannot have a dwelling-place in a man or an angel, and abide with them, except in that which is His Own; He cannot dwell in what belongs to them, for this is evil, and even if it were good, it is finite, which in itself and from itself is incapable of containing the Infinite. From these considerations it is evident that it can never be possible for the finite to behold the Infinite, but that the Infinite can behold the infinite from Himself in finite things.

54. It appears as if the Infinite could not be united with the finite, because there is no ratio between them, and because the finite is incapable of containing what is infinite; but this union is possible, both because the Infinite created all

things from Himself, as was shown in the work on *The Divine Love and Wisdom* (nos. 282, 284), and because the Infinite cannot regard anything in the finite except what is infinite from Himself, and this can appear to finite beings as existing in them; and thus a ratio exists between the finite and the Infinite, not based on the finite, but on the Infinite in the finite; and thus the finite can receive the Infinite; not by any power of its own, but as if by its own power, through the Infinite which dwells in it. But of this more in the following sections.

55. III. *The Divine Providence in all that it does regards what is Infinite and Eternal from itself, especially in the salvation of mankind.* The Infinite and Eternal is the Divine itself, or the Lord as He is in Himself; but the infinite and eternal derived therefrom is the proceeding Divine, or the Lord in others created from Himself, that is, in men and angels; and this Divine is the same as the divine Providence; for the Lord, by the Divine derived from Himself, provides that all things shall be held together in the order in which and into which they were created; and because the proceeding Divine effects this, it follows that all this is the work of divine Providence.

56. That the divine Providence in all that it does regards what is infinite and eternal derived from itself, should be evident from this, that every created thing proceeds from the First cause, who is the Infinite and Eternal, to ultimates, and from ultimates back to the First Cause whence it came, as is shown in the work on *The Divine Love and Wisdom*, in the part which treats of the creation of the universe. And because the First Cause exists most inwardly in all its derivatives, it follows that the proceeding Divine, or the divine Providence, regards, in all that it does, some likeness to the Infinite and Eternal. It regards this in all things; in some things this likeness is evident, but in others not so. It is evident in the variety of all things, and in their fructification and multiplication.

The likeness to the Infinite and Eternal in the variety of all things is evident in this, that there are no two things exactly alike, nor can there be to eternity. This is manifest in the faces of human beings from the beginning of creation, from their dispositions, of which their faces are the outward expression, and also from the affections, perceptions, and

thoughts, of which the mind is composed. For this reason there are no two angels in the whole of heaven, nor two spirits, who are exactly alike, nor can there be to eternity. And so it is with every visible object in both the natural and spiritual worlds. It is therefore evident that variety is infinite and eternal.

The likeness to the Infinite and Eternal in the fructification and multiplication of all things, is evident from the power inherent in the seeds of the vegetable kingdom, and from proliferation in the animal kingdom, especially as regards fishes; for if they increased to the limit of their capacity, they would within a century fill the whole world, indeed, the universe. From this it is clear that in the power of increase lies hidden an endeavour to propagate itself to infinity. And as fruitfulness and increase have not failed from the beginning of creation, and never will cease, it follows that in this faculty there is the endeavour to propagate itself to eternity.

57. It is the same with the affections of love, and the perceptions of wisdom in man. The variety of them both is infinite and eternal; so also are their fruitfulness and increase, which are spiritual. No man enjoys any affection or perception so like another's as to be identical; nor can that ever happen to eternity. Moreover, affections and perceptions may be multiplied without end; and that knowledge is inexhaustible is well known. Man possesses this power of becoming fruitful and multiplying without end, or to infinity and eternity in natural things, but spiritual angels have it in spiritual things, and celestial angels in celestial things. This is true not only of affections, perceptions, and knowledges in general, but also of every single detail in them, even the most minute. They are of this nature because they have their being from that which is Infinite and Eternal in itself, by means of what is infinite and eternal derived from the former. But because the finite has nothing of the Divine in Itself, it follows that not even the most minute of these things exists in man or angel as his own; for a man or angel is finite, and only a receptacle which in itself is dead, and everything that lives in him is derived from the proceeding Divine, united with him by contiguity, and appears to him as his own. That this is so will be seen in what follows.

58. Divine Providence regards what is infinite and eternal derived from itself especially in the salvation of mankind, because a heaven from the human race is the end of the divine Providence, as was shown above (nos. 27-45); and this being the end, it follows that the reformation and regeneration of man, or his salvation, is what the divine Providence especially regards; for heaven is composed of those who are saved, or of the regenerate. Since to regenerate man is to unite good and truth, or love and wisdom in him, as they are united in the Divine which proceeds from the Lord, therefore divine Providence primarily looks to this in saving mankind; for in man the likeness of the Infinite and Eternal exists only in the marriage of good and truth. That the proceeding Divine effects this union in the human race, is known from the case of those mentioned in the Word who, being filled with the proceeding Divine which is called the Holy Spirit, have prophesied, and also from those who, being enlightened, see divine truths in the light of heaven; this is especially true of the angels, who sensibly perceive the divine presence and influx, and the resulting union; but the angels state that this is rather to be called approximation than union.

59. It has not hitherto been known that the divine Providence in the whole process of its operation with man, has in view that spiritual state in which he will remain for ever; but it cannot regard anything else, because the Divine is the Infinite and Eternal; and the Infinite and Eternal, or the Divine, is not in time, and therefore all future things are present to it; and because the Divine is such, it follows that something eternal is involved in every single thing that it does. But it is difficult for those who think from time and space to see this, not only because they love the things of time, but also because their thoughts are based on what exists in the world, and not on what exists in heaven, this being to them as far away as the ends of the earth. But because those who are in union with the Divine think from the Lord, they also base their thoughts on what is eternal, even when they are thinking about the present, saying within themselves:—"What is that which is not eternal? Are not temporal matters as nothing by comparison, and do they not actually become nothing in the end? It is otherwise with what is eternal; this alone exists because

its BEING is endless." To think in this manner, while thinking of the present, is to base one's thought on what is eternal; and when a man so thinks, and also lives accordingly, then the proceeding Divine, or the divine Providence, regards the state of his eternal life in heaven in the whole process of its operation in him and leads him to it. It will be seen in what follows that the Divine regards what is eternal in every man, evil or good.

60. IV. *A likeness to the Infinite and Eternal exists in the angelic heaven.* It is important to know something of the angelic heaven, for every religious man thinks about it, and wishes to go there. But heaven is attainable by none but those who know the path that leads to it, and who walk therein. This path can be known, in some measure, from the character of those who constitute heaven, and from the fact that no one becomes an angel, or enters heaven, unless he brings with him from the world an angelic nature; and this presupposes a knowledge of the way from having walked in it, and a walking in the way from a knowledge of it. In the spiritual world, also, there are actually paths which lead to every society of heaven, and every society of hell; and every one, as it were, instinctively sees his way. That he does so, is due to the fact that there is a path corresponding to every love; and love opens up the way, and leads him to those like himself. No one sees any other path than the one corresponding to his love. It is therefore evident that angels are nothing but heavenly loves; for otherwise they would not have seen the paths leading to heaven: but a description of heaven will make this clearer.

61. Every man's spirit is affection, and thought arising therefrom; and as all affection pertains to love, and thought to the understanding, it follows that every spirit is his own love, and consequently his own understanding; for this reason, when a man is thinking only in his spirit, which he does while meditating by himself at home, he thinks from the affection which arises from his love. It is therefore evident that when a man becomes a spirit, as he does after death, he is the affection of his own love, and his thought is solely the outcome of his affection. He is an evil affection or lust, if his love has been the love of evil, and he is a good affection if his love has been the love of good; and every one possesses good affection so far as he has shunned evils as

sins; and evil affection so far as he has not shunned them. Now because all spirits and angels are affections, it is evident that the entire angelic heaven is nothing but the love of all the affections of good, and consequently the wisdom of all the perceptions of truth; and because all good and truth are from the Lord, and the Lord is Love itself and Wisdom itself, it follows that the angelic heaven is His likeness; and because divine Love and Wisdom as regards their form are Man, it follows, also, that the angelic heaven cannot but be in such a form. But of this more will be said in the following section.

62. The angelic heaven is a likeness of the Infinite and Eternal, because it is a likeness of the Lord, and the Lord is Infinite and Eternal. A likeness of his Infinite and Eternal Being is seen in this, that there are myriads of myriads of angels of whom heaven is composed, and just so many communities in it as there are general affections of heavenly love, and that each angel in every community is individually his own affection, and that all these affections, in general and in particular, constitute the form of heaven, which is as one before the Lord, even as a man is one; and that this form is for ever increasing in perfection according to the increase of its numbers, for the more there are who enter the form of the divine Love, which is the form of forms, the more perfect the union becomes. From these facts, it is clearly evident that a likeness of the Infinite and Eternal is presented in the angelic heaven.

63. From this brief description it is evident that the affection of the love of good constitutes heaven with man. But who at the present day knows this? Who knows even what is meant by affection arising out of the love of good? Or that the affections derived from the love of good are innumerable, indeed, infinite? For, as mentioned above, every angel is individually his own affection; and the form of heaven is the form of all the affections of divine Love there. No one can unite all affections into this form but He who is Love and at the same time Wisdom itself and who is both Infinite and Eternal; for what is infinite and eternal is in the whole form, that which is infinite in the union, and that which is eternal in the perpetuity; if the Infinite and the Eternal were withdrawn from it, it would perish in a moment. Who else can bring affections together into one

form? Indeed, who else can do this for a single one of the constituent affections? For one affection cannot be united to the rest except by means of a universal perception of them all; and the perception of the whole cannot exist except from a particular perception of the nature of each. There are myriads of myriads composing this form; myriads enter it every year, and will do so for ever; all children enter it, and as many of adult age as are affections of the love of good. These considerations again show how a likeness to the Infinite and Eternal exists in the angelic heaven.

64. V. *It is the inmost aim of divine Providence to regard what is infinite and eternal in forming an angelic heaven, which may be in the sight of the Lord as one man, the likeness of Himself.* That the entire heaven is as one man in the sight of the Lord, and likewise every society of heaven, and that consequently every angel is a man in perfect form, and this because God the Creator, who is the Lord from eternity, is a Man, may be seen in the work on *Heaven and Hell* (nos. 59-86); also that in consequence of this there is a correspondence of all things in heaven with all things in man (nos. 87-102). I have not seen the entire heaven as one man, because the whole of heaven cannot be seen by any one but the Lord, but I have several times seen an entire community of heaven, whether great or small, as one man; and I was then told that the greatest community, which is heaven in the aggregate, is seen in a similar manner by the Lord; and that this is the reason why every individual angel, as regards his whole form, is a man.

65. Since the whole heaven is as one man in the Lord's sight, heaven is divided into as many general communities as there are organs, viscera and members in a man; and each general community, into as many less general or particular communities as there are larger divisions in each of the viscera and organs; this again clearly indicates the nature of heaven. Now because the Lord is Himself a Man, and heaven is His likeness, therefore to be in heaven is described as being in the Lord. That the Lord is very Man, may be seen in the work on *The Divine Love and Wisdom* (nos. 11-13, 285-289).

66. These facts will in some measure explain the following statement, which may be called an angelic arcanum:—Every affection of good and at the same time of truth, is

in the human form; for whatever proceeds from the Lord is an affection of good, because it originates from His divine Love, and an affection of truth, because it originates from His divine Wisdom. The affection of truth which proceeds from the Lord manifests itself first as a perception of truth, and afterwards as thought in angels and in men; because attention is given to perception and thought, but hardly any notice is taken of the affection from which these arise, though they both proceed from the Lord as one with the affection of truth.

67. Now as man by creation is a heaven in miniature, and therefore a likeness of the Lord; and as heaven consists of as many affections as there are angels, and every affection is in the human form; it follows that the divine Providence is continually striving to induce upon man the form of heaven, and therefore to make him a likeness of the Lord; and, because this is done by means of the affection of good and truth, it continually strives to make him such an affection. This, therefore, is the constant endeavour of divine Providence; and its inmost effort is to lead man to some place in heaven, or in the divine, heavenly Man; for then he is in the Lord. Now this is done in the case of those whom the Lord can lead to heaven, and as the Lord foresees this, He also provides for it continually; for thus every one who suffers himself to be led to heaven is prepared for his own place there.

68. As was said above, heaven is divided into as many communities as there are organs, viscera, and members in a man; and in these no part can occupy any place but its own. Since, therefore, the angels are such parts in the divine heavenly Man, and all angels have once been men in the world, it follows that the man who suffers himself to be led to heaven is continually prepared by the Lord for his own place, which is done by means of such an affection of good and truth as corresponds with that place. To this place also every man-angel is appointed after his departure from the world. This is the inmost purpose of the divine Providence in relation to heaven.

69. But the man who does not suffer himself to be led to heaven, and appointed to his place there, is prepared for his own place in hell; for man of himself is continually tending towards the lowest hell, but is continually restrained

by the Lord; and he who cannot be withheld is prepared for a certain place there, to which also he is appointed immediately after his departure from the world; and this place is opposite to a certain place in heaven, for hell is the direct opposite of heaven. Wherefore, as a man-angel, according to his affection for good and truth, is allotted his own place in heaven, so a man-devil, according to his affection for evil and falsity, is allotted his own place in hell; for two opposites set in similar situation over against each other are thus held in connection. This is the inmost purpose of the divine Providence concerning hell.

THERE ARE LAWS OF DIVINE PROVIDENCE THAT ARE UNKNOWN TO MEN

70. That there is a divine Providence is well known; but its nature is not understood. This is because the laws of divine Providence are arcana which have hitherto been concealed in the wisdom of the angels, but now are to be revealed in order that what is the Lord's may be ascribed to Him, and that no man may claim what is not his own. For many in the world attribute everything to themselves and their prudence, and what they cannot so claim, they call fortuitous and accidental; not knowing that human prudence is naught, and that "fortuitous" and "accidental" are empty words. We say that the laws of the divine Providence are arcana, hitherto concealed in the wisdom of the angels, because in the Christian world the understanding has been debarred by religion from the consideration of divine things, and has consequently become so obtuse and antagonistic in these matters that man has been unable because unwilling, or unwilling because unable, to understand anything about the divine Providence, except only that it exists. Some men also dispute whether it exists or not, and whether it is general only, or particular as well. The understanding being debarred by religion from thought about divine things could make no further progress; but as it is acknowledged in the Church that man cannot of himself do good that is really good, nor think truth that is really true, and this fact is so closely bound up with divine Providence, that belief in the one depends on belief in the other, therefore, that the one may not be believed and the other denied, and thus both perish, it is most

important that the nature of divine Providence should be made known. This, however, cannot be done unless the laws by which the Lord watches over and rules man's will and understanding are disclosed, for these laws make known the nature of divine Providence; and he alone who understands its nature can acknowledge it, for then he sees it. For this reason, the laws of divine Providence hitherto concealed in the wisdom of the angels are now to be revealed.

IT IS A LAW OF DIVINE PROVIDENCE THAT A MAN SHOULD ACT ACCORDING TO REASON IN FREEDOM

71. It is well known that a man is free to think and will as he pleases, but not to say whatever he thinks or to do whatever he wills. The freedom here meant is therefore spiritual, and not natural freedom, except when the two are united; for thinking and willing are spiritual, but speaking and acting are natural. They are, moreover, clearly distinct in man; for a man can think without expressing his thought in words, and can will without putting his desire into action; this shows that the spiritual and natural in man are separate, and therefore a man cannot pass from one to the other except by an effort of the will. This effort may be compared to the unfastening and opening of a door. This door stands, as it were, open in those who think and will reasonably, in accordance with the civil laws of the state and the moral laws of society, for they speak as they think, and act as they will; but the door stands, as it were, shut in those who think and will in opposition to those laws. Whoever examines his wishes and consequent deeds, will observe that such an effort is required, and sometimes frequently in a single conversation or action. These introductory remarks have been made to show that by acting according to reason in freedom is meant to think and will freely, and thereby to speak and do freely what is according to reason.

72. But few suppose that this can be a law of divine Providence, chiefly because man is thus free to think evil and falsity, although divine Providence is continually leading him to think and will good and truth; in order therefore to make this clear, we must proceed by distinct steps, in the following order:—

I. Man possesses reason and freedom, or rationality and liberty, and he receives these two faculties from the Lord.

II. Whatever a man does in freedom appears to be his own, whether it be reasonable or not, provided it is according to *his* reason.

III. Whatever a man does in freedom, according to his thought, is appropriated to him as his own, and becomes permanent in him.

IV. A man is reformed and regenerated by the Lord by means of these two faculties, and this cannot be done in any other way.

V. By means of these two faculties, a man can be reformed and regenerated so far as he can be led by them to acknowledge that everything good and true that he thinks and does is from the Lord and not from himself.

VI. The union of the Lord with man, and the reciprocal union of man with the Lord, is effected by means of these two faculties.

VII. The Lord keeps these two faculties unimpaired and inviolable in man, in the whole course of His divine Providence.

VIII. It is therefore in accordance with divine Providence that a man should act according to reason in freedom.

73. I. *Man possesses reason and freedom, or rationality and liberty, and he receives these two faculties from the Lord.* That a man has the faculty of understanding, or rationality, and the faculty of thinking, willing, speaking, and doing what he understands, or liberty, and that these two faculties are given him by the Lord, has been shown in the work on *The Divine Love and Wisdom* (nos. 264, 270, 425; and also above, nos. 43, 44). But as many doubts may occur concerning each of these faculties when they are made the subject of thought, I wish first of all to say something about man's freedom of acting according to reason. But first it must be known that all freedom belongs to love, so that love and freedom are one; and because love is man's life, freedom also comes from his life; for all the delight that a man experiences is derived from his love, no delight coming from any other source; and to act from the delight of love is to act in freedom. For delight draws a man along, just as a stream carries along whatever floats in it. Now as there are many kinds of love, some harmonious and some

discordant, it follows that there are likewise many kinds of freedom. In general, there are three kinds of freedom, natural, rational, and spiritual.

Natural freedom comes to every man by birth; in the exercise of this, he loves nothing but himself and the world. His life at first is nothing else; and because all evils arise from these two loves, and through them, also, become incorporated in the love, it follows that it is natural freedom to think and will evil; and that when a man has confirmed himself in this habit by the use of his reason, he practises evil in freedom according to his reason. He does this by virtue of his faculty of liberty; and he confirms himself in evil by his faculty of rationality. For example, it is from the love which a man inherits by birth that he desires to commit adultery, to defraud, to blaspheme, and take revenge; and when he confirms these evils in himself, and so persuades himself that they are allowable, then from the delight caused by his love of such practices, and, as it were, according to reason, he freely thinks and wills them; and so far as civil laws do not restrain him, he openly speaks about them and carries them out into action. It is of the Lord's divine Providence that a man is permitted to do so, because he enjoys freedom or liberty. This freedom comes to a man by nature, because he inherits it; and those are in this freedom who have confirmed themselves in it by reasoning from the delight of the love of self and of the world.

Rational freedom arises from the love of reputation regarded as a means of acquiring honour or wealth. The delight of this love is to appear externally moral; and as a man values this reputation, he refrains from fraud, adultery, revenge, and blasphemy; and since this is a matter of deliberate judgment, he acts in freedom and according to his reason, and consequently acts the part of a sincere, just, chaste, and friendly man; and he can even by use of his reason speak in suitable terms in favour of so doing. But if his rational faculty is merely natural, and not at the same time spiritual, this freedom is only external, not internal; for he does not love good inwardly, but only outwardly, for the sake of his reputation as was said before; and so the good deeds which he does are not really good. He may also say that such things ought to be done for the sake of the public good; but he says this not from a love for the public good, but out of

regard for his own honour or gain. His freedom, therefore, derives nothing from the love of the public good; nor does his reason, for this merely assents to his love. This rational freedom is, therefore, in reality only natural freedom. This freedom also is accorded by the Lord's divine Providence to every one.

Spiritual freedom arises from the love of eternal life. This love and its enjoyment is acquired by no one unless he regards evils as sins, and therefore refuses to will them, and at the same time looks to the Lord. When a man does this, he is then in the enjoyment of *that* freedom, for no one can refuse to will evils because they are sins, and therefore refrain from doing them, unless he does so from that interior or higher freedom which comes from an interior or higher love. At first this freedom does not look like freedom, although it is so; but it afterwards appears so, and then man acts in freedom according to reason in thinking, willing, speaking and doing what is good and true. This freedom increases as natural freedom decreases and becomes subservient; and it unites with rational freedom and purifies it. Any one may acquire this freedom, provided he is willing to reflect that life is eternal, and that the enjoyment and bliss of a temporary existence are but as a fleeting shadow compared with the enjoyment and bliss of eternal life; and a man can think so if he chooses, because he possesses rationality and liberty, and because the Lord, from whom he receives these two faculties, continually gives him the ability to do so.

74. II. *Whatever a man does in freedom appears to be his own, whether it be reasonable or not, provided it is according to his reason.* The nature of rationality and liberty, which are proper to man, cannot be more clearly explained than by a comparison of men with animals, for these have no rationality, or faculty of understanding, nor any liberty, or faculty of willing freely; and therefore they have no understanding and will, but instead of understanding they have knowledge, and instead of will, affection, and both are natural. And because they have not these two faculties, neither have they thought, but they have instead an internal sight which makes one by correspondence with their external sight. Every affection has its correlative truth as a consort; an affection of natural love has knowledge, an affection of

spiritual love, intelligence, and an affection of celestial love, wisdom; for affection without its correlative as a consort is nothing; for it is like BEING without MANIFESTATION, or substance without form, of which nothing can be predicated. Hence, in every created thing there is something which may be compared to the marriage of good and truth, as has been shown above in many places. In animals, there is the marriage of affection and knowledge; with them the affection is that of natural good, and the knowledge that of natural truth. Now affection and knowledge act in perfect unison in them, and their affection cannot be raised above their knowledge, nor their knowledge above their affection; if they were, both would have to be raised together; and as they have no spiritual mind, into which, or into the light and heat of which, they can be raised, they have no faculty of understanding, or rationality, and no faculty of willing freely, or liberty, but merely natural affection with its attendant knowledge. Their natural affection is a desire for food, shelter, offspring, and of escaping from and avoiding danger, united with all the knowledge needed for the purpose. Such being the state of their life they cannot think "I wish this, and not that"; nor "I know this, and not that"; much less "I understand and love this"; but they are actuated by their desires according to their knowledge, without rationality or liberty. That they are so actuated is not an effect derived from the natural but from the spiritual world, whence all efficient causes proceed. Something on this subject may also be seen below (no. 96).

75. It is different with man; he has not only the affection of natural love, but also the affection of spiritual and celestial love; for the human mind has three degrees, as shown in Part III. of the work on *The Divine Love and Wisdom*; and therefore a man can be raised from natural knowledge into spiritual intelligence, and from this into celestial wisdom; and from these two, intelligence and wisdom, he can look to the Lord, and thus be united with Him, and so live for ever. But this elevation of affection could not take place unless man had from rationality the ability to raise the understanding, and from liberty the desire to do so. A man by these two faculties is able to reflect upon what he perceives outside himself by his bodily senses; and he has also a higher thought, which can contemplate his lower thought. For

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any one can say, "I have thought this, or I think this"; also, "I have willed this, or I will this"; or again, "I understand that this is so," and "I love this for this reason," and so on. This shows that man has a higher thought which sees beneath it his lower thought. Man has this faculty from rationality and liberty, from rationality, that he can think more loftily, and from liberty, that from affection he wills to think so; for unless he had liberty so to think, he would not have the will nor consequently the thought. For this reason those who do not care to understand anything but what belongs to the world and nature, and have no desire to know anything about moral and spiritual good and truth, cannot be raised from knowledge into intelligence, still less into wisdom; for they have perverted those faculties; and the consequence is that they are men only to this extent, that they can understand if they choose, and can exercise their will by virtue of the rationality and liberty implanted in them. It is from these two faculties that men can think and speak their thoughts; in all other respects they are not men but animals, and some, from the abuse of these faculties, are worse than animals.

76. Any one whose rationality is not obscured may see or understand that man could have no affection of knowing, or of understanding, but for the appearance that it is his own affection; for all delight and pleasure, thus all that belongs to the will, comes from an affection of love. Who can wish to know or understand anything, unless he feels some pleasure arising from affection? And who can feel this pleasure or affection unless that by which he is affected appears to be his own? If nothing were his but all another's, that is, if any one else should infuse something of his own affection into the mind of one who had no desire to know or understand on his own account, would he receive, nay, could he receive it? Would he not be what is called a fool and a blockhead? From this it may be clearly seen that, although everything which a man perceives and consequently thinks and knows, and which according to his perception he wills and does, flows into his mind from elsewhere, yet it is of the Lord's divine Providence that it should appear as the man's own; for, as was said above, the man would otherwise receive nothing, and therefore could not be endowed with any intelligence or wisdom.

It is well known that all goodness and truth are not man's, but the Lord's; and yet they appear to man as if they were his; and because all goodness and truth so appear, so do all things of the Church and of heaven, and consequently all things of love and wisdom, and of charity and faith. Nevertheless, not one of them is a man's own, but no one can receive them from the Lord unless it seems to him that he perceives them of himself. From these considerations the truth should be evident, that whatever a man does in freedom appears to him as his own, whether it be reasonable or not, provided it is according to his own reason.

77. Who is not able, by his faculty of rationality, to understand that this or that good is useful to the community, and that this or that evil is hurtful to it? For example, that justice, sincerity, and conjugal chastity, are useful to the community; and that injustice, insincerity, and adultery with the wives of others, are hurtful to it; consequently that these evils in themselves are injurious, and that the goods in themselves are beneficial. Who, therefore, cannot rationally assent to all this if he chooses? He has rationality and liberty, and these faculties are revealed and made manifest, regulate his life and endow him with perception and power, so far as from such considerations he shuns those evils in himself; and so far as he does this, he regards the above-mentioned virtues as a friend regards his friends. By his faculty of rationality a man may afterwards draw conclusions from these things with regard to the goods that are useful to a community in the spiritual world, and with regard to the evils that are hurtful there, if only by evils he understands sins, and by goods, the works of charity. This also he can rationally assent to if he chooses, since he possesses rationality and liberty; and these are revealed and made manifest, regulate his life and endow him with perception and power, so far as he shuns the same evils as sins; and so far as he does this, he regards the goods of charity with a love like the mutual love of neighbours. Now, as it is the Lord's will, for the sake of reception and union, that whatever a man does freely according to reason should appear to him as his own, and as this is in accordance with reason itself, it follows that a man can exercise his will according to his reason, because this concerns his eternal

happiness, and can act accordingly if he seeks the aid of the Lord's divine Power.

78. III. *Whatever a man does in freedom, according to his thought, is appropriated to him as his own and becomes permanent in him.* The reason of this is that man's selfhood makes one with his freedom. A man's selfhood is inseparable from his life; and what a man does from his life he does from freedom; moreover man's selfhood is inseparable from his love, for love is the life of every one, and what a man does from his life's love, he does from freedom. From freedom a man acts according to his thought, because whatever is of the life or love is also the subject of thought, and is thus confirmed; and when it is confirmed, a man does it in freedom according to his thought. For whatever a man does, he does from the will by means of the understanding; and freedom comes from the will, and thought comes from the understanding. A man can also act in freedom contrary to reason; again, he can act according to reason, yet not in freedom; but things so done are not appropriated to the man; they are merely acts of his tongue and body, not of his spirit or heart; but if the acts of his spirit and heart are expressed in word and deed also, they are appropriated to him. The truth of this might be shown by many illustrations; but this is not the place for them. By their being appropriated to man is meant, that they enter his life, become a part of his life, and consequently become his own. It will be seen, however, in what follows, that nothing is man's own, although it appears to him as if it were. Suffice it to say here, that every good which a man does in freedom according to reason, is appropriated to him as his own, because in thinking, willing, speaking and acting, it appears so to him; still, the good is not the man's but the Lord's in the man, as may be seen above (no. 76). How evil is appropriated to man will be seen in its proper article.

79. It has been stated above that what a man does in freedom according to his thought, becomes permanent in him, for nothing that man has appropriated to himself can be eradicated; it has become the object both of his love and of his reason, or of his will and of his understanding, and hence of his life. It may indeed be put away, but not cast out; and when it is put away, it is relegated, as it

were, from the centre to the circumference, and there it stays; this is what is meant by its becoming permanent. If a man has in boyhood and youth made some evil his own by taking delight in doing it,—for example, if he has been given to fraud, blasphemy, revenge, or fornication, then, as he has done these things in freedom according to his thought, he has made them his own; but if he afterwards repents, and shuns them, and regards them as hateful sins, and so in freedom according to reason desists from them, then he is endowed with the goods to which those evils are opposite. These goods then constitute the centre, and they remove the evils more and more towards the circumference according to the aversion and abhorrence he feels for them. Yet they cannot be so cast out as to be extirpated, although by that removal they may appear to be so. This happens when a man is withheld from evil and maintained in good by the Lord. All a man's hereditary and all his actual evil can be thus removed. I have seen this proved by experience with regard to some in heaven who, being maintained in good by the Lord, supposed themselves to be free from evil; but lest they should believe the good in them to be their own, they were brought down from heaven and into their evils, until they acknowledged that the evil within them was their own, but that the good was from the Lord; after this acknowledgment they were taken back to heaven. Let it be known, therefore, that good is appropriated to a man only in the sense that it is constantly the Lord's in him; and that so far as a man acknowledges this, the Lord grants that it may appear to him as his own, that is, that he may appear to love the neighbour or to exercise charity as from himself, to believe or have faith as from himself, and to do good, understand truth, and so be wise, as from himself. From these facts an enlightened mind may see the nature and vividness of the appearance in which the Lord desires that man should live; the Lord wills this for the sake of man's salvation, for without this appearance no one could be saved. On this subject see above (nos. 42-45)

80. Nothing is appropriated to a man which he only thinks, nor even that which he thinks of willing, unless he at the same time wills it so strongly that, were opportunity given, he would do it; the reason of this is that when he acts in this way, from his will through his understanding,

or from the affection of his will through the thought of his understanding, he actually does the thing; but as long as it is merely the subject of his thought, it cannot be appropriated, because the understanding cannot unite itself with the will, or the thought of the understanding with the affection of the will; but the will and its affection unite with the understanding and its thought, as was frequently explained in Part V. of the work on *The Divine Love and Wisdom*. This is meant by the words of the Lord: "Not that which goeth into the mouth defileth a man; but that which goeth out of the heart through the mouth, this defileth a man" (Matt. xv. 11, 17, 18, 19). In the spiritual sense, by the mouth is meant thought, because thought is expressed in words by the mouth; and by heart is meant affection, which belongs to love. If man thinks and speaks from evil affection, he makes himself unclean. The heart also signifies the affection of the love or the will, and the mouth signifies the thought of the understanding, in Luke vi. 45.

81. The evils which a man considers permissible are also appropriated to him, even though he does not commit them; for the thought that they are permissible comes from the will; there is, in fact, consent on its part, and therefore when a man believes any evil to be permissible, he releases it from internal restraint, and is withheld from committing it only by external restraints, which are fears. And because the man's spirit favours the evil, when external restraints are removed, he commits it as being allowable; and meanwhile he continually commits it in his spirit. But concerning this, see the *Doctrine of Life for the New Jerusalem* (nos. 108-113).

82. IV. *A man is reformed and regenerated by the Lord by means of these two faculties; and he cannot be reformed and regenerated in any other way.* The Lord teaches that unless a man be born again, he cannot see the kingdom of God (John iii. 3, 5, 7); but few know what is meant by being born again, or regenerated. The reason is that being ignorant of the nature of love and charity, every one has misunderstood the nature of faith; for without a knowledge of love and charity no one can know what faith is, because charity and faith make one, like good and truth, or like the affection of the will and the thought of the understanding; concerning this union, see the work on *The Divine Love and Wisdom*

(nos. 427-431); and the *Doctrine of the New Jerusalem* (nos. 13-24); it may also be seen above (nos. 3-20).

83. The reason why no one can enter the kingdom of God unless he has been born again is, that man inherits through his parents evils of every kind, but is capable of being made spiritual by the removal of those evils; and unless he becomes spiritual he cannot enter heaven. To become spiritual instead of natural, is to be born again, or regenerated. But to understand how a man is regenerated, three things must be considered, namely the nature of his first state, which is a state of condemnation, the nature of his second state, which is a state of reformation, and the nature of his third state which is a state of regeneration.

Man's first state, or state of condemnation, is inherited by every one from his parents; for their offspring is born in the love of self and the world, and these are the source in him of evils of every kind. He is allured by the delight of these loves which blind him to the fact that he is in evil; for the delight of every love is felt only as good; and therefore, unless a man is regenerated, he supposes that to love himself and the world above all things is good itself, and that to dominate over and possess the wealth of all others is the chief good. This is the source of all his evil; for he has no love for any one but himself; or if he has, it is only as one devil regards another or as one thief regards another, when they are acting together. Those who confirm themselves in these loves and their resulting evils on account of the delight that they derive from them, remain natural, and become corporeal and sensual; and as regards their own thought, or that of their spirit, they are insane; but as they are men, and therefore possess rationality and liberty, they are still able, while in the world, to speak and act rationally; but they do this from the love of self and the world. After death, when they become spirits, they are unable to feel any other delight than that which they felt in their spirit while in the world; and that is the delight of infernal love, now turned into the misery, pain and horror described in the Word as torment and hell-fire. From this it is evident that man's first state is a state of condemnation, and that this is the state of those who are unwilling to be regenerated.

Man's second state, or state of reformation, is that in which

he begins to think of heaven on account of the happiness enjoyed there; and thus he begins to think of God from whom the joy of heaven comes; but at first this thought arises from the delight of the love of self, for to him the joy of heaven means that delight; but as long as the delight of that love reigns in his mind, together with the delights of the evils flowing from it, he cannot conceive any other means of getting to heaven than by pouring forth prayers, listening to sermons, and attending the Holy Supper, giving to the poor, helping the needy, spending money on churches, making contributions to hospitals, and so on. Moreover a man while in this state supposes that he will be saved by merely thinking about what religion teaches, whether it relate to faith, or to faith united to charity. He believes this because he thinks nothing of the evils in which he delights, and as long as he delights in them the evils remain; these delights arise from the lust which continually inspires them, and which also brings them forth into act when no fear restrains. So long as evils continue in their lusts and thence in the delights of their love, they have no faith, charity, piety, nor worship except in externals, which to the world seem real, and yet are not so. They may be compared to water issuing from an impure fountain, which is not fit to drink. So long as a man thinks religiously of heaven and of God, and yet does not consider evils to be sins, he is still in his first state; but he enters the second state, or that of reformation, when he begins to think that there is such a thing as sin; and still more when he thinks that this or that is sinful, and when he in some measure searches it out in himself, and ceases to will it.

Man's third state, or state of regeneration, is a continuation of the former state. It begins when he desists from evils because they are sins, advances as he shuns them, and is perfected as he fights against them; and then so far as he conquers under the guidance of the Lord, he is regenerated. In a regenerate man the order of life is reversed; instead of being natural, he becomes spiritual; for the natural mind when separated from the spiritual, is contrary to order, while the spiritual mind is according to order; and therefore a regenerate man acts from charity, and makes his faith conform to his charity. Yet he only becomes spiritual so far as he possesses truths; for every man is regenerated by

truths, and by a life according to them; for by truths he knows how he ought to live, and by his life he acts according to the truths. Thus he unites good and truth in a spiritual marriage, in which heaven abides.

85. Man is reformed and regenerated by means of the two faculties of rationality and liberty, and he cannot be reformed and regenerated without them, because by his rationality he can know and understand the nature of evil and good, and therefore of falsity and truth; and by liberty he can will that which he knows and understands. But so long as the delight of the love of evil predominates, he cannot freely will good and truth, and embody them in his understanding; and therefore he cannot make them his own; for, as shown above, that which a man does in freedom according to reason becomes his own; otherwise he cannot be reformed and regenerated. He acts for the first time from the delight of the love of good and truth, when the delight of the love of evil and falsity is removed; for two opposite delights cannot exist together. To act from the delight of love is to act in freedom; and it is also according to reason, for the understanding supports the love.

86. As all men, whether wicked or good, possess rationality and liberty, a bad as well as a good man can understand truth and do good; but a bad man cannot do so in freedom according to reason, while a good one can; because a bad man is in the delight of the love of evil, but a good man in the delight of the love of good. Therefore the truth which a bad man understands, and the good which he does, are not appropriated to him, but truth and good are appropriated to a good man; and without this appropriation there could be no reformation or regeneration. For with wicked men, evils with their falsities are in the centre, and goods with their truths are in the circumference; but in good men, goods with their truths are in the centre, and evils with their falsities in the circumference; and in both cases whatever is at the centre diffuses itself to the circumference, as heat is diffused from fire, or cold from ice. Thus with evil men goods at the circumference are defiled by evils within; and with good men evils at the circumference are mitigated by goods within. This is the reason why evils do not condemn the regenerate man, and goods do not save the unregenerate.

87. V. *By means of these two faculties, a man can be*

reformed and regenerated so far as he can be led by them to acknowledge that everything true and good which he thinks and does is from the Lord and not from himself. The nature of reformation and regeneration has been explained just above; also that man is reformed and regenerated by means of the two faculties of rationality and liberty; and because this is brought about by their means, something further shall be said about them. From rationality man derives the power to understand, and from liberty the power to will, both as if of himself; but to be able freely to will good and thence to do it according to reason, is only possible to the regenerate. A bad man can freely will only evil, and he does so according to his thought, which he clothes with an appearance of reasonableness by various arguments. Reasons can be adduced in favour of evil as well as good; but evil is supported by fallacies and outward appearances which become falsities when confirmed; and, when confirmed, they appear to be in accordance with reason.

88. Every one whose thought is at all based on interior reason may see that the power to will and understand does not come from man, but from Him who has power itself, or is its essence. Only consider whence power of action comes. Is it not from Him who has it in its essential potency, that is, who possesses it in Himself, and so transmits it from Himself? Power, therefore, in itself is divine. Every power must come from something which supplies it and actuates it from within or above. The eye cannot see of itself, nor can the ear hear of itself, nor the mouth speak of itself, nor the hand act of itself; they must be supplied with power, and directed by the mind. Neither can the mind think and will this or that of itself, but from something interior or higher, by which it is actuated or directed. It is the same with the power to understand and will; these can be derived from no other source than Him who possesses the power in Himself of willing and understanding. From these considerations it is evident that these two faculties of rationality and liberty are derived from the Lord, and not from man; and because they are from the Lord, it follows that man wills and understands nothing whatever of himself, but only as if of himself. That this is so, any one can convince himself, who knows and believes that the willing of every good, and the understanding of every truth, comes

from the Lord, and not from man. The Word teaches that a man cannot receive anything from himself, and cannot do anything from himself (John iii. 27; xv. 5).

89. Now as all willing comes from love, and all understanding from wisdom, it follows that the power to will comes from the divine Love, and the power to understand from the divine Wisdom; both, therefore, from the Lord, who is divine Love itself and divine Wisdom itself. From this it follows that acting in freedom according to reason is from no other source. Every one does act according to reason, because freedom, like love, is inseparable from willing. But in man there is an interior and an exterior will; and he can act according to the exterior will without acting according to the interior; thus he acts the hypocrite and flatterer; and yet the exterior will is in freedom, for it acts from the man's desire to appear different from what he really is, or from a love of some evil intention, originating in the love of the exterior will. But, as was said before, a bad man cannot, in freedom according to his reason, do anything but evil; he cannot do real good in freedom according to reason. He can indeed do good, but not from the interior freedom which is his proper freedom, for which reason the exterior freedom is not really good.

90. It has been said above that man may be reformed and regenerated, so far as, by means of these two faculties, he can be led to acknowledge that everything good and true which he thinks and does, comes from the Lord and not from himself. Man can acknowledge this only by means of these two faculties, because they also are derived from the Lord, and are the Lord's in man, as is evident from what has already been said. It therefore follows that man cannot do this of himself, but by power received from the Lord; yet he can do it as if of himself; this power the Lord gives to every one. Even if he believes the power to be his own, still, when he attains wisdom he will acknowledge that it is not his own; otherwise the truth which he thinks and the good which he does are not intrinsically true and good; for the man, and not the Lord, is in them; and such good, if it is done for the sake of attaining salvation, is a good on account of which he claims merit; but good in which the Lord is, is untainted by any such claim.

91. But few can understand why it is that the acknow-

ledgment of the Lord, and the acknowledgment that all good and truth are from Him, causes a man to be reformed and regenerated; for they say within themselves,—“Where is the necessity of acknowledgement, since the Lord is omnipotent and desires the salvation of all, and consequently He can and will save all men, provided his mercy is implored?” But such thoughts do not come from the Lord, nor, therefore, from the interior sight of the understanding, that is from any enlightenment; the necessity of this acknowledgment shall therefore be briefly explained. In the spiritual world, where space is only an appearance, wisdom causes presence, and love causes union, and conversely. There is an acknowledgment of the Lord from wisdom, and there is an acknowledgment of the Lord from love. The acknowledgment of the Lord from wisdom, which intrinsically is only knowledge, comes from doctrine; and the acknowledgment of the Lord from love comes from a life according to doctrine; this causes union, but the other only causes presence. This is the reason why those who despise all teaching about the Lord remove themselves from Him; and because they also despise a life in accordance with such teaching, that belief disjoins themselves from Him; while those who do not despise doctrine, but ignore it in their lives, are in His presence, but still are disjoined from Him. They are like friends who converse together, but do not love each other; and they are like two persons, one of whom speaks to the other like a friend but hates him as an enemy. This is generally admitted, because it is well known that he who teaches rightly and lives rightly is saved, but not he who teaches rightly and lives wickedly; also, that he who does not believe in God cannot be saved. These considerations show what kind of religion it is to think about the Lord from a so-called faith, and not to act from charity. And therefore the Lord says, “Why call ye Me Lord, Lord, and do not the things which I say? Whosoever cometh to Me, and heareth My sayings, and doeth them, is like a man who build a house and laid the foundation on a rock. But he that heareth, and doeth not, is like a man who without a foundation built a house upon the earth” (Luke vi. 46-49).

92. VI. *The union of the Lord with man, and the reciprocal union of man with the Lord, is effected by means of these two faculties.* Union with the Lord and regeneration are the

same thing, for so far as any one is united with the Lord he is regenerated. And therefore all that has been said above about regeneration may also be said of union; and what is here said about union may also be said of regeneration. That there is a union of the Lord with man, and a reciprocal union of man with the Lord, He Himself teaches in John: “Abide in Me and I in you. He that abideth in Me and I in him, the same bringeth forth much fruit” (xv. 4, 5). “At that day ye shall know that ye are in Me, and I in you” (xiv. 20). Any one may see by the light of reason alone that a union of minds is impossible unless it is reciprocal, and that the mutual relation is the cause of union. If one person loves another, and is not loved in return, then as the one approaches the other retires, but if he is loved in return, then as the one approaches, the other approaches also, and a union is effected. Moreover, love desires to be loved; this is implanted in it, and so far as it receives love in return, it enjoys its full life and happiness. From these considerations it is evident that if the Lord loved man, and were not loved in return by him, the Lord would approach and man would retire; thus the Lord would continually desire to come to man, and to enter into him, and man would turn away and depart. This is the case with those in hell; but with those in heaven there is mutual union. Since then the Lord desires union with man for the sake of his salvation, He also provides that man should have a power of reciprocation. The reciprocation consists in this, that the good which he wills and does in freedom, and the truth derived from that willing, which he thinks and speaks according to reason, appear as if they came from himself, and that this good in his will and truth in his understanding appear to be his own. Indeed, they appear to man to originate in himself, and to be his own, just as if they were really his own; there is no difference whatever; consider whether any one feels it to be otherwise. (Concerning this appearance that they originate in himself, see above [nos. 74-77]; and concerning their appropriation as his own [nos. 78-81.]) The only distinction is that a man ought to acknowledge that he neither does good nor thinks truth of himself, but by power derived from the Lord; and therefore that the good which he does, and the truth which he thinks, are not his own. To believe this—under the influence of some degree

of love in the will—because it is true, causes union; for thus man looks to the Lord, and the Lord to man.

93. I have been enabled to hear and see, in the spiritual world, what a difference there is between those who believe that all good comes from the Lord, and those who believe that it originates in themselves. Those who believe that good comes from the Lord, look to Him, and receive the delight and blessedness of good. But those who believe that good originates in themselves, look to themselves, and attribute merit to themselves; and because they look to themselves, they can only perceive the delight of their own good, which is not the delight of good, but of evil, for what is man's own is evil, and the delight of evil perceived as good, is hell. If those who have done good and have believed that it originated in themselves, do not admit after death the truth that all good comes from the Lord, they associate with evil spirits, and at length unite with them; while those who receive this truth are reformed. But none receive it but those who have looked to God in their daily life; to look to God in their life means nothing else than to shun evils as sins.

94. The union of the Lord with man, and the reciprocal union of man with the Lord, is effected by man loving his neighbour as himself, and the Lord above all things. Loving the neighbour as himself consists in not acting insincerely and unjustly towards him, not hating him or burning with revenge against him, not reviling and defaming him, not committing adultery with his wife, and not perpetrating other such offences against him. Who cannot see that those who do such things do not love their neighbour as themselves? But those who refrain from such things because they are evils against their neighbour, and at the same time sins against the Lord, act sincerely, justly, kindly and faithfully towards their neighbour; and because the Lord does likewise, reciprocal union takes place; and then whatever a man does to his neighbour, he does from the Lord; and whatever a man does from the Lord is good; and then for him the neighbour is no longer a person, but the good in that person. To love the Lord above all things means, to do no violence to the Word because the Lord is in the Word, nor to the holy things of the Church, because the Lord is in them, nor to the soul of any one, because every soul is in

the Lord's hands. Those who shun these evils as terrible sins, love the Lord above all things; but only those can do this, who love the neighbour as themselves, for the two things are inseparable.

95. Since there is a union of the Lord with man, and of man with the Lord, there are two tables of the law, one relating to the Lord, and the other to man. In so far as a man, as if by his own power, fulfils the laws of his table, the Lord enables him to fulfil the laws of His table. But the man who does not obey the laws of his own table, which all have reference to neighbourly love, cannot obey the laws of the Lord's table, which all have reference to love to the Lord. How can a murderer, thief, adulterer, or false witness love the Lord? Does not reason declare, that to be of such a character and to love God are contradictory? Is not the devil of this character? Can he do otherwise than hate God? But when a man detests murder, adultery, theft, and false witness as infernal, then he can love the Lord, for he then turns his face from the devil to the Lord; and when he does this, love and wisdom are given him; these enter man by the face, and not by the back of the neck. Because union with the Lord takes place only in this reciprocal way, the two tables are called a covenant, a covenant being made between two persons.

96. VII. *The Lord keeps these two faculties unimpaired and inviolable in man, in the whole course of His divine Providence.* The reason is that without these two faculties man would not have any understanding or will, and so he would not be a man; and again, without these two faculties man could not be united with the Lord, and so could not be reformed and regenerated; and further, without these two faculties, man would not be immortal nor enjoy eternal life. That this is so, may indeed be seen from a knowledge of liberty and rationality—which are the two faculties in question—as given in the preceding pages; but not clearly, unless the reasons just stated are deduced as conclusions; they must therefore be explained.

Without these two faculties man would not have any will or understanding, and so would not be a man. For this human will consists solely in being able freely to will as if by his own power; and to will freely in this way is derived from the faculty of liberty, which is continually given him by

the Lord; the human understanding consists solely in being able to understand as if by its own power what is reasonable or the reverse; and this power is derived from rationality, the other faculty which is continually given him by the Lord. These faculties unite in man, like the will and understanding. For instance because a man can will, he can also understand; for willing is not possible without understanding; understanding is its partner or consort, without which it cannot exist; and therefore with the faculty of liberty is given that of rationality. And further, if the element of will were abstracted from the act of understanding, you could understand nothing; and so far as you will, so far you have power to understand, provided there are present, or at the moment recalled to memory, those aids which are called knowledge, for these are as implements in the hand of a worker. We say, you can understand as far as you will, that is as far as you love to understand, for the will and love act as one. This, indeed, sounds like a paradox, but only to those who do not love to understand, nor, consequently, will to do so; and those who do not want to understand, say they cannot. Those who cannot understand, and those who can only understand with difficulty will be described in the following article. It is evident without proof, that unless a man had a will derived from the faculty of liberty, and an understanding from the faculty of rationality, he would not be a man. Animals have not these faculties. They seem to be able to will and understand, but they cannot; natural affection, which intrinsically is mere desire, with knowledge as its mate, alone leads and induces them to act as they do. There is indeed a social and moral element in their knowledge; but their minds are not elevated above the knowledge, for animals have no spiritual part to give them a perception of morality, and analytic thought about it. They can indeed be taught to do various things; but this is only a natural acquirement annexed to their knowledge, and at the same time to their affection, and is reproduced either by means of sight or hearing; but it never becomes in them a subject of thought, still less of reason. But something on this subject may be seen above (no. 74).

That without these two faculties man could not be united with the Lord, nor consequently reformed and regenerated, has

been shown above. For the Lord dwells in these two faculties with men, both evil and good, and by means of them He unites Himself with every man. This is why a bad man, as well as a good one, has understanding; and therefore he has potentially the will to do good, and the understanding of truth; that they are not actually in him, is owing to his perversion of these faculties. That the Lord resides in these faculties with every man is a result of the influx of His will. His desire to be received by man, to have His abode in him, and to give him the felicities of eternal life, are all of the Lord's Will, for they are of His divine Love. It is this Will of the Lord that makes it appear to man as if he thought, spoke, willed, and acted of himself. Many things in the spiritual world confirm the truth, that it is the influx of the Lord's will that effects this. For sometimes the Lord so fills an angel with His Divine, that the angel does not know that he is not the Lord. This was the state of the angels mentioned in the Word as having been seen by Abraham, Hagar, and Gideon, and who therefore called themselves "Jehovah." So, also, one spirit may be so possessed by another, that he imagines himself to be the other. I have often seen this. It is also known in heaven, that the Lord works all things by His will, and that what He wills is done. It is therefore evident, that it is by these two faculties that the Lord unites Himself with man, and causes man to be reciprocally united to Him. But how man is reciprocally united to the Lord, and consequently reformed and regenerated by means of these two faculties has been explained above, and will be more fully explained later.

That man without these two faculties would not be immortal nor enjoy eternal life, follows from what has just been said—that union with the Lord, and also reformation and regeneration, are effected by means of them; by this union man has immortality, and by reformation and regeneration he has eternal life. And because by means of these two faculties there is a union of the Lord with every man, evil as well as good, as has been stated above, therefore every man is immortal. But only that man has eternal life, that is, the life of heaven, in whom there is a reciprocal union with the Lord from inmost things to ultimates. It can now be seen why the Lord keeps these two human faculties

unimpaired and inviolable, in the whole course of His divine Providence.

97. VIII. *It is therefore in accordance with divine Providence that man should act according to reason in freedom.* Acting according to reason in freedom, and acting from liberty and rationality, are the same thing; so also is acting from the will and the understanding; but it is one thing to act in freedom according to reason, or from liberty and rationality, and another to act in genuine freedom according to genuine reason, or from liberty itself and rationality itself; for even the man who does evil from a love of evil, and confirms himself in it, acts in freedom according to reason; but still his freedom is not genuine freedom, or freedom itself, but it is really infernal freedom, which intrinsically is slavery; and his reason is not genuine reason, but is either spurious or false, or what appears to him as reason, owing to self-persuasion. But still, both are of the divine Providence; for if freedom to will evil, and by self-persuasion to make it seem reasonable, were taken away from the natural man, liberty and rationality would perish, and will and understanding with them; and then he could not be withdrawn from evils and reformed, nor could he be united with the Lord and live for ever; and therefore the Lord protects man's freedom as a man guards the apple of his eye. Yet the Lord by means of freedom continually withdraws man from evils; and as he so withdraws him, He implants good in him by means of freedom. Thus He gradually substitutes heavenly freedom in him for hellish freedom.

98. It was said above that every man has the faculty of willing or liberty, and the faculty of understanding or rationality; but it is to be noted that these faculties are as if ingrafted in man, for his humanity itself is bound up in them; but, as has just been said, it is one thing to act in freedom according to reason, and another to act in true freedom, according to true reason. None act in true freedom according to true reason but those who have suffered themselves to be regenerated by the Lord; all others, however, act from freedom according to thought, which they invest with an appearance of reason. Every man, however, unless born an idiot or excessively stupid, can attain to true reason, and by means of it to true freedom. But many reasons will be given in what follows to show why many men fail to do

this. We will here only mention those to whom true freedom or liberty, together with true reason or rationality, cannot be imparted, and those to whom they can only be imparted with difficulty. True liberty and rationality cannot be given to those who are born insane, nor to those who have become insane, so long as they remain insane. True liberty and rationality cannot be imparted to those who are mentally defective from birth, nor to those who have become so from habitual indolence, or from sickness that has warped or closed up the inner mind, or from the love of a merely sensual life. True liberty and rationality cannot be imparted to those in the Christian world who utterly deny that the Lord is divine and that the Word is holy, and have maintained this denial unshaken to the end of their life; for this is meant by the sin against the Holy Spirit, which cannot be forgiven in this world nor in the world to come (Matt. xii. 31, 32). Neither can true liberty and rationality be given to those who attribute all things to nature and nothing to the Divine, and have made this their faith by reasoning based on visible things, for these are atheists. True liberty and rationality can with difficulty be given to those who have deeply confirmed themselves in false religious beliefs, for a confirmer of falsity is a denier of truth; but they can be given to those who have not so confirmed themselves, of whatever religion they may be; on this subject see the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (nos. 91-97). Infants and children cannot acquire true liberty and rationality until they reach the age of adolescence; for in man the inner regions of the mind are opened gradually; meanwhile these faculties are like seeds in unripe fruit, which cannot yet germinate in the ground.

99. It has been stated above that true liberty and rationality cannot be imparted to those who have denied that the Lord is divine and that the Word is holy, nor to those who have confirmed themselves against the Divine and in favour of nature; and that they can with difficulty be imparted to those who have strongly confirmed themselves in false religious beliefs; but all of these have not lost the very faculties themselves. I have been told that atheists, who have become devils and satans, have understood the arcana of wisdom as well as angels, but only while they heard them from others; when they returned to their own thoughts,

they no longer understood them because they did not wish to do so. But they were told that they could also wish to understand, if the love and thence the delight of evil did not lead them astray; this also they understood when they heard it, and they agreed that they had the power, but did not wish to exercise it; because then they would not have been able to will as they liked, that is, to indulge in the impure delight arising from their evil. I have often heard similar wonderful things in the spiritual world; and by them I have been fully convinced that every man possesses liberty and rationality; and that every one can acquire true liberty and rationality if he shuns evils as sins. But an adult who has not acquired true liberty and rationality in the world, can never acquire them after death; for then his state of life remains eternally such as it had been in the world.

IT IS A LAW OF THE DIVINE PROVIDENCE THAT MAN SHOULD, AS IF BY HIS OWN POWER, REMOVE EVILS FROM THE EXTERNAL MAN BECAUSE THEY ARE SINS; IN THIS, AND IN NO OTHER WAY, CAN THE LORD REMOVE EVILS FROM THE INTERNAL MAN, AND AT THE SAME TIME FROM THE EXTERNAL.

100. Every one may see from the mere light of reason that the Lord, who is Good itself and Truth itself, cannot enter into a man unless the evils and falsities in him are removed; for evil is the opposite of good, and falsity of truth; and two opposites cannot be commingled, for when one draws near to the other, a combat takes place, which lasts until the one gives way to the other; and that which yields, withdraws, while the other takes its place. Such is the opposition of heaven and hell, or of the Lord and the devil. Can any one reasonably suppose that the Lord can enter where the devil reigns? or that heaven can be where hell is? Who cannot see from the rationality given to every sane man, that for the Lord to enter, the devil must be cast out; or for heaven to enter, hell must be removed? This opposition is expressed by Abraham's words from heaven to the rich man in hell, "Between us and you a vast gulf is fixed; so that they who would pass from hence to you cannot; neither can they pass to us that would come from thence" (Luke xvi. 26). Evil itself is hell, and good itself is heaven; or, what is the same thing, evil itself is the devil, and good

itself is the Lord; and the man in whom evil reigns is a hell in miniature; and the man in whom good reigns is a heaven in miniature. This being the case, how can heaven enter hell, since between them so vast a gulf is fixed that there can be no passing over from one to the other? From this it follows that hell must be altogether removed, in order that the Lord, with heaven, may be able to come in.

101. But many, especially those who have confirmed themselves in faith separate from charity, do not know that they are in hell when they are in evils; nor do they even know what evils are, because they never think about them; for they say that they are not under the yoke of the law, and thus that the law does not condemn them; also that, because they cannot contribute anything to salvation, they cannot remove from themselves any evil; and, moreover, that they cannot do anything good of themselves. Such persons never think about evil; and owing to this neglect, they are continually immersed in it. That these are meant by the goats spoken of by the Lord in Matthew (xxv. 32, 33, 41-46), may be seen in the *Doctrine of the New Jerusalem concerning Faith* (nos. 61-68). In verse 41 it is said of them, "Depart from Me, ye cursed, into eternal fire, prepared for the devil and his angels." For those who do not think at all about the evils within them, that is, do not examine themselves, and afterwards desist from them, cannot but be ignorant of what evil is, and then they love it, because they delight in it; for he who is ignorant of its nature loves it, and he who never thinks about it, is continually immersed in it. He can no more see than a blind man; for thought sees good and evil, as the eye sees the beautiful and ugly. He is in evil who thinks and wills it, as also he who believes that evil is not seen by God, or that, if it is seen, it is forgiven; for thus he imagines he is free from evil. If such persons abstain from committing evils, they do so, not because these are sins against God, but because they fear the laws, and the loss of reputation; but still they commit them in their spirit, for it is a man's spirit that thinks and wills; and, therefore, what a man thinks in his spirit in the world, that he does after his departure from the world, when he becomes a spirit. In the spiritual world, into which every one comes after death, it is not asked what your faith has been, nor what your doctrine, but what has been the character of your

life; for it is well known there, that a man's faith and doctrine are such as his life is; for the life makes its own doctrine, and its own faith.

102. From what has now been said it should be evident that it is a law of the divine Providence that evils should be put away by man; for without their removal the Lord cannot be united with man, and by Himself lead him to Heaven. But as it has not hitherto been known that man ought, as if by his own power, to put away evils in the external man, and that unless he does this as if by his own power, the Lord cannot remove the evils that are in his internal man, these things shall be submitted to the light of reason in the following order:

I. Every man has external and internal thought.

II. Man's external thought is intrinsically of the same nature as his internal thought.

III. The internal man cannot be purified from evil lusts, unless evils in the external man are removed, because they block the way.

IV. Evils in the external man cannot be removed by the Lord unless the man co-operates.

V. Therefore a man ought, as if by his own power, to put away evils from his external man.

VI. The Lord then purifies man from evil lusts in the internal man, and from the evils themselves in the external.

VII. The continual endeavour of the Lord's divine Providence is to unite man with Himself, and Himself with man, that He may give him the felicities of eternal life, which can be done only so far as evils with their lusts are removed.

103. I. *Every man has external and internal thought.* By external and internal thought is meant the same as by the external and internal man, which are equivalent to the external and internal will and understanding; for the will and understanding constitute the man: and because both of these manifest themselves in the thought, we speak of external and internal thought. Now as it is not man's body, but his spirit, that wills and understands, and therefore thinks, it follows that this external and internal thought are those of man's spirit. What the body does, whether in speaking or acting, is only an effect from the internal and external of man's spirit; for the body is merely obedient.

104. That every man of adult age has external and internal

thought, and therefore an external and internal will and understanding, or an external and internal spirit, which is the same as the external and internal man, is evident to any one who notices the thoughts and intentions of another as shown by his words or deeds, and his own also when he is in company and when by himself. For one man can speak to another in a friendly way from external thought, and yet be unfriendly to him in his internal thought. From external thought and its affection, one may speak about love to the neighbour, and love to God, although in his internal thought he cares nothing for his neighbour and does not fear God. A man may also speak from external thought and affection, about the justice of civil laws, the virtues of moral life, and matters of doctrine and spiritual life; and yet, when he is by himself, from internal thought and its affection, he may repudiate all these. Those do so who are in the lusts of evil, and who yet wish to disguise this fact from the world. Many, also, when listening to others, think within themselves, "Does the interior thought of these men correspond with that of their speech? are they to be believed or not? and what is their motive?" Flatterers and hypocrites have a double thought, as is well known; for they can restrain themselves, and take care not to disclose their interior thought; and some can conceal it very deeply, and, as it were, block up the doors lest it should be seen. Man evidently possesses exterior and interior thought, because his interior thought is able to contemplate his exterior thought, and also to reflect about it, and judge whether it is evil or not. The human mind is of this nature, because of the two faculties, liberty and rationality, which are given him by the Lord. Unless man had external and internal thought derived from these, he could not perceive or see any evil in himself, and so be reformed; nor indeed, could he speak, but only utter sounds like an animal.

105. Internal thought comes from the life's love and its affections and consequent perceptions; external thought comes from the contents of the memory, which serve the life's love as supports and as means for attaining its end. From infancy to youth, man is in external thought arising from the desire for knowledge which then constitutes its internal; and besides this, there emerges something of lust and its inclinations, from the life's love that is inherited

from his parents. But, afterwards, his life's love is developed according to the kind of life he leads; and then its affections and perceptions constitute his internal thought. And from the life's love comes the love of the means it employs, and the delights of these together with the knowledge they call forth from the memory, constitute his external thought.

106. II. *Man's external thought is intrinsically of the same nature as his internal thought.* Man from head to foot resembles his life's love, as was shown above. Something then shall first be said about the life's love of man, for till this has been done, nothing can be said about the affections and perceptions which constitute man's internal mind or about the delights of the affections and thoughts, which constitute his external mind. There are many kinds of love; but two, heavenly love and infernal love, are as it were lords and kings over them. Heavenly love is love to the Lord and the neighbour; and infernal love is the love of self and of the world. These loves are the opposites of each other, as hell and heaven are; for he who is in the love of self and the world does not seek the good of any one but himself; but he who loves the Lord and the neighbour seeks the good of all men. These two loves are the loves of man's life, but they exist in great variety. Heavenly love is the life's love of those whom the Lord leads, and infernal love is the life's love of those whom the devil leads. But the life's love of any one cannot but have derivations, which are called affections. The derivations of infernal love are the affections of evil and falsity, which are properly called lusts; and the derivations of heavenly love are the affections of good and truth, which are properly called loving-kindnesses. The affections of infernal love, or lusts, are as many as there are evils; and the affections of heavenly love, or loving-kindnesses, are as many as there are kinds of good. Love dwells in its affections, as a lord in his domain, or as a king in his kingdom; their dominion and sovereignty are over everything pertaining to the mind, or to the will and understanding, and therefore over everything pertaining to the body. Man's life's love rules the whole man by its affections and consequent perceptions, and by its delights and consequent thoughts—his internal mind by the affections and perceptions, and his external mind by the delights of the affections and consequent thoughts.

107. The form of this government may be seen to some extent by comparisons. Heavenly love with the affections of good and truth and resulting perceptions, together with the delights from these affections and the consequent thoughts, may be compared to a tree with beautiful branches, leaves and fruits. The life's love is the tree; the branches and leaves are the affections of good and truth with their perceptions; and the fruits are the delights of the affections with their thoughts. But infernal love with its affections of evil and falsity, or lusts, together with the delights of these lusts, and the resulting thoughts, may be compared to a spider and its web. The love itself is the spider; the lusts of evil and falsity with their interior wiles, are the net-like threads nearest the spider's seat; and the delights of these lusts, with their crafty contrivances, are the more remote threads where the flies are caught, entangled and devoured.

108. The union of everything in the will and understanding or in man's mind, with his life's love, may be illustrated by such comparisons, though they do not furnish a rational explanation. The union may be seen rationally in the following manner: there is a universal series of three things which together make one; these are called end, cause, and effect; in this case the life's love is the end, the affections with their perceptions are the cause, and the delights of the affections with their thoughts are the effect; for just as the end through the cause passes into effect, so also love through its affections passes into its delights, and through its perceptions into its thoughts. The effects are in the delights of the mind and the resulting thoughts, when the delights are products of the will, and the thoughts are products of the understanding, that is, when there is full consent between them. They are then the effects of his spirit which, although they may not result in bodily action, are yet potentially active when there is consent; they are also then together in the body, and dwell there with his life's love, and they long to be carried into action, which is done provided nothing hinders. Such are the lusts of evil, and evils themselves in those who in their spirit consider evils to be allowable. Now as the end unites with the cause, and through the cause with the effect, so does the life's love unite with internal thought, and through this with external thought. It is evident, therefore, that man's external thought is intrinsically

like his internal thought; for the end transmits itself entirely to the cause, and through the cause to the effect; for there is nothing essential in the effect but what is in the cause, and through the cause in the end; and as the end is thus the essential element which enters the cause and the effect, cause and effect are called the mediate and the ultimate ends.

109. It sometimes appears as if man's external thought is not essentially such as the internal; but this appearance arises because the life's love, with its attendant affections, places below itself a delegate, which is the love of means, and appoints it to watch carefully so that nothing arising from its lusts may be seen. This delegate, therefore, instigated by the cunning of its chief, which is the life's love, speaks and acts according to the civil laws of the kingdom, the moral laws of reason, and the spiritual laws of the church; and some do this so craftily and ingeniously, that no one detects the hypocrisy of their words and actions; and at last, from the habit of concealment, they hardly realise it themselves. Such are all hypocrites; such are priests who at heart care nothing for their neighbour, and do not fear God, and yet preach about the love of the neighbour and of God; such are judges who give partial judgments, or accept bribes, while they simulate a zeal for justice, and pronounce learned judgments; such are merchants, dishonest and fraudulent at heart, although they conduct their business honestly for the sake of gain; and such are adulterers who, in the light of reason common to all men, talk of the chastity of marriage, and so on. But if these same persons strip the love of means, the delegate of their life's love, of the garments of purple and fine linen with which they have clothed it, and put on it its own familiar dress, then they think the contrary, and in the company of their most intimate friends, whose life's love is like their own, they sometimes express their thoughts, and affirm the contrary. It may be supposed that when from the love of means they speak so justly, sincerely and piously, the quality of their internal thought is not transmitted to their external thought, but it is; for it is full of hypocrisy and the love of self and the world; and the cunning of these evils is directed to securing reputation, for the sake of honour or wealth, by every kind of outward show. This quality

of their internal thought is present in their external thought, when they speak and act in this way.

110. With those, however, who are in heavenly love, internal and external thought, or the internal and external man, act as one when they speak, nor do they know of any distinction between them. Their life's love, with its affections of good and perceptions of truth, is, as it were, the soul of their thought, and therefore of their speech and actions. If they are ministers, they preach from love of the neighbour and of the Lord; if judges, they give their verdicts in accordance with true justice; if merchants, they act from real sincerity; if married, they love their wife with truly chaste affection, and so on. Their life's love, too, has a love of means as its delegate, which it teaches and leads to act prudently, and which it clothes with the garments of zeal for the truths of doctrine, and also the goods of life.

111. III. *The internal man cannot be purified from evil lusts unless evils in the external man are removed, because they block the way.* This follows from what has been said above, that man's external thought is intrinsically of the same nature as his internal thought; and that they cohere like two things, one of which is not only in the other but is derived from it; and therefore one cannot be removed unless the other is removed at the same time. Thus it is with every external that is derived from an internal, and with everything posterior that is derived from something prior, and with every effect that is derived from a cause. Now because lusts together with craftiness constitute the internal thought of the evil, and the delight of lust with deceit constitute their external thought, and these last are closely united with the others, it follows that the internal man cannot be purified from lusts so long as the evils in the external man are not removed. It is to be noted that man's internal will is in the lusts and the internal understanding in craftiness, and that the external will is in the delights of the lusts, and the external understanding in the crafty deceit. Any one can see that lusts and their delights are inseparable, and that craftiness and deceit are inseparable; also that all the four compose one series, and together make, as it were, one company; from this again it is evident that the internal, which consist of lusts, cannot be cast out except by the removal of the external, which consists of evils. Lusts by

their delights produce evils, but when evils are looked upon as allowable, which arises from a consent of the will and understanding, then the delights and evils make one. That consent is equivalent to the deed is well known; this is what the Lord says, "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart" (Matt. v. 28). It is the same with other evils.

112. It should now be evident, that for man to be purified from evil lusts, evils must necessarily be removed from the external man; for until this is done, there is no way out for the lusts; and if no outlet is provided the lusts remain within, exhale delights from themselves, and urge man to consent and thus to act. Lusts enter the body by means of external thought; and therefore, when there is consent in external thought, they are instantly in the body by means of the delight which is felt there. That every one's body, indeed his whole man, is of the same character as his mind, may be seen in the work on *The Divine Love and Wisdom* (nos. 362-370). This may be illustrated by comparisons, and also by examples. By comparisons:—Lusts with their delights may be compared to fire; the more it is fed the more it burns; and the freer the course given it, the wider it spreads, until it consumes the houses in a city, and the trees in a forest. Evil lusts are compared in the Word to fire, and the evils derived from them to a conflagration. Evil lusts with their delights are seen as fires in the spiritual world; the fire of hell is nothing else. They may also be compared to floods, and inundations of water, when dykes or dams give way. They may also be compared to gangrenous sores and ulcers which cause death if they spread, or are not cured. The following are examples:—It is evident that if evils in the external man are not removed, lusts and their delights increase and multiply. The more a thief steals, the more he wants to steal, till at last he cannot stop; so with the defrauder, the more he cheats. It is the same with hatred and revenge, with luxury and intemperance, with fornication and blasphemy. It is well-known how the love of ruling originating in self-love grows unless it is checked; so with the love of possession originating in the love of the world; it seems as if they had no limit or end. It is therefore evident that unless evils in the external man are removed,

their lusts abound; and again that the lusts increase in proportion as evils are given a loose rein.

113. Man cannot perceive the lusts of his evil; he does indeed perceive their delights, but still he reflects little upon them; for the delights captivate the thoughts and banish reflection. And therefore unless one knew from some other source that they were evils, he would call them goods, and in freedom according to the reason of his own thought, he would commit them; and when he does this he makes them his own. So far as he confirms himself in the belief that they are allowable, he adds to the retinue of the ruling love, which is his life's love. Lusts form its retinue; for they are like its ministers and officers, by which it governs the exteriors which constitute its kingdom. But such as the king is, such are the ministers and officers, and the whole kingdom. If the king is a devil, then his ministers and officers are insanities, and the people of his kingdom are falsities of every kind; his ministers, whom the people call wise, though they are insane, by fallacious reasoning and vain imaginations cause the falsities to appear and be acknowledged as truths. Can such a state in man be changed except by the removal of evils from the external man? Thus too, the lusts which cohere with the evils are removed. Otherwise there is no way open for the lusts to depart; for they are shut in as in a besieged city or a closed ulcer.

114. IV. *Evils in the external man cannot be removed by the Lord unless the man co-operates.* In all Christian Churches this doctrine is accepted, that man, before he attends Holy Communion, should examine himself, see and acknowledge his sins, and do the work of repentance by desisting from them, and by rejecting them because they are from the devil; and that otherwise his sins are not forgiven, and he is condemned. The English, though they accept the doctrine of faith alone, yet in their exhortation to the Holy Communion, plainly inculcate self-examination, acknowledgment, the confession of sins, repentance, and a new life; and those who neglect these things are admonished in the following words: That otherwise the devil will enter into them as he did into Judas, and will fill them with all iniquity, and destroy both body and soul. The Germans, Swedes, and Danes, who also accept the doctrine of faith alone, teach the same thing in the prayer at the Holy Communion; warning the

communicants that otherwise they will be in danger of hell-torment and eternal damnation, for mingling the holy and the profane. This is read by the priest in a loud voice to those about to attend the Holy Supper; and they listen to it with the full acknowledgment that it is true. Nevertheless when these same persons hear a sermon the same day on faith alone, and that the law does not condemn them because the Lord fulfilled it for them, and that of themselves they can do no good except what is self-meritorious, and that works have, therefore, no power to save them, but faith alone can do so, they return home entirely forgetful of their former confession, and rejecting it so far as their thought is influenced by the sermon on faith alone. Now which is true (for two opposite things cannot both be true)—that without the examination, recognition, acknowledgment, confession and rejection of sins, that is without repentance, there is no forgiveness of them, and thus no salvation, but eternal damnation? or, that, such things contribute nothing towards salvation, because the Lord by suffering on the cross has made full atonement for all man's sins in behalf of those who have faith; and that those who have faith only, and have confidence in the truth of this doctrine, and trust in the imputation of the Lord's merit, are sinless, and appear in the sight of God as it were with cleansed and shining faces?

It is evident from these facts that the religion of all the Churches in the Christian world teaches that man should examine himself, should see and acknowledge his sins, and afterwards desist from them; and that otherwise there can be no salvation, but, on the contrary, damnation. That this is also the very divine Truth of the matter is clear from the passages in the Word where man is commanded to repent; for example: "John said, Bring forth therefore fruits worthy of REPENTANCE. And now also the axe is laid unto the root of the trees; every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire" (Luke iii. 8, 9); "Jesus said, Except ye REPENT, ye shall all likewise perish" (Luke xiii. 3, 5); "Jesus preached the gospel of the kingdom of God, saying, REPENT ye and believe the gospel" (Mark i. 14, 15); "Jesus sent forth His disciples, who went out, and preached that men should REPENT" (Mark vi. 12); "Jesus said to the apostles that they should preach REPENTANCE AND REMISSION OF SINS among all nations"

(Luke xxiv. 47); "John preached the baptism of REPENTANCE FOR THE REMISSION OF SINS" (Mark i. 4; Luke iii. 3). Think of this also with some intelligence; and if you are a religious man you will see that the repentance of sins is the way to heaven, and that faith apart from repentance is not faith; and that those who have no faith because they do not repent, are on the way to hell.

115. Those who possess a faith devoid of charity, and have confirmed themselves in it from Paul's saying to the Romans "that a man is justified by faith without the deeds of the law" (Rom. iii. 28), venerate this saying like men who adore the sun; and they become like men who fix their eyes on the sun, until their sight is so dimmed that they cannot see anything even in broad daylight. For they do not see what is meant in that passage by the deeds of the law, namely, the rituals prescribed by Moses, which in his books are always called the Law; and that Paul does not mean the precepts of the Decalogue. He explains that he does not mean the precepts of the Decalogue by saying, "Do we then make void the law through faith? God forbid; yea, we establish the law" (verse 31). Those who have confirmed themselves by this saying in a faith devoid of charity, gazing at this passage as at the sun, make no account of the passage where Paul enumerates the laws of faith as being the very works of charity, and asks what is faith without its laws. Nor do they notice the passage where he enumerates evil works, and says that those who do them cannot enter heaven. It is manifest therefore what blindness has been caused by this single passage, wrongly interpreted.

116. Evils in the external man cannot be removed except by man's cooperation, because it is of the Lord's Divine Providence that whatever a man hears, sees, thinks, wills, speaks and does, appears to be entirely his own. It has been shown above (nos. 71-95 sqq.) that without this appearance man could not receive the divine Truth, could not resolve to do good, could not assimilate love and wisdom nor charity and faith, and therefore could not be united with the Lord; and consequently could not be reformed, regenerated, and thus saved. It is evident that without this appearance there could be no repentance for sins, nor even faith; as also that without this appearance a man would not be human, but devoid of rational life, like a beast. Let him who will, consult

his reason, and see whether it is not true, that a man seems to think of good and truth, spiritual as well as moral and civil, by a power originating in himself; and let him then receive this doctrine, that everything good and true is from the Lord, and nothing from man, and he will then acknowledge this as a consequence, that man must do good and think truth as if by his own power, but still acknowledge that they are from the Lord; therefore also that a man should remove evils as if of himself, yet always acknowledge that he does so from the Lord.

117. There are many who do not know that they are in evils, because they do not practise them outwardly, for they fear the civil laws and also the loss of reputation; and so from custom and habit they learn to shun evils as detrimental to their honour and wealth. But if they do not shun evils from a religious principle, because they are sins and against God, then evil lusts with their delights still remain in them, like impure waters which are dammed up or stagnant. Let them examine their thoughts and intentions, and they will discover those lusts, provided they know what sin is. There are many such men, who have confirmed themselves in faith without charity, because they believe the law does not condemn them, and therefore never think about sins; and some doubt whether there are such things as sins, and think that if there are, they are not sins before God, because they are forgiven. Such men are moralists on the natural plane, who believe that a prudent civil and moral life with its foresight effects everything, and the divine Providence nothing. Such also are those who, for the sake of honour or profit, studiously cultivate a reputation and name for probity and sincerity. But men of this character who have also despised religion, after death become spirits given up to unbridled desires. They appear to themselves to be men, but to those at a distance they look like *priapi*; like owls they see in the dark and not in the light.

118. The truth of Section V. at once follows, namely, that man ought as if by his own power to remove evils from the external man. This may also be seen explained in three sections of the *Doctrine of Life for the New Jerusalem*: in one, No one can shun evils as sins, so as to be inwardly averse from them, except by combats against them (nos. 92-100): in another, Man ought to shun evils as sins, and fight against

them, as if by his own power (nos. 101-107): in a third, If any one shuns evils from any cause, other than that they are sins, he does not shun them, but only prevents their being seen by the world (nos. 108-113).

119. VI. *The Lord then purifies man from evil lusts in the internal man, and from the evils themselves in the external.* The reason why the Lord cleanses a man from evil lusts when the man, as if by his own power, puts away evils, is that the Lord cannot cleanse him before; for the evils are in the external, and the evil lusts in the internal man, and they are joined together as roots are to the trunk of a tree. And therefore unless evils are removed, there is no passage for good; for they obstruct, and close the door, and this cannot be opened by the Lord except by man's cooperation, as was shown just above. When man thus, as if by his own power, opens the door, then the Lord at the same time extirpates the lusts. Another reason is that the Lord acts into man's inmost mind, and through that into the rest of his mind, even to ultimates, where the man himself also acts. As long, therefore, as the ultimates are kept closed by the man himself, there can be no purification; but the Lord can only operate in the inner mind, in the same way as He operates in Hell (and the man who is in lusts, and at the same time in evils, is a form of hell), that is, He takes care that one thing may not destroy another, and that good and truth may not be profaned. That the Lord continually urges and presses man to open the door to Him is evident from His own words, "Behold, I stand at the door and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me" (Apoc. iii. 20).

120. Man knows nothing at all of the interior state of his mind, or of his internal man; nevertheless it contains infinite things not one of which he is aware of. For man's internal thought, or his internal man, is his spirit itself; and it contains things as infinite and innumerable as there are in his body, yea, even more innumerable; for man's spirit is in the human form, and all things belonging to it correspond with all things in his body. Now as a man knows nothing sensibly, of the manner in which his mind or soul acts upon everything in his body, jointly and severally, so neither does he know how the Lord acts upon everything in his mind or soul, that is, in his spirit. The operation is continual; in

this a man has no part, but yet the Lord cannot cleanse a man from any evil lust in his spirit, or internal man, so long as he keeps the external closed. A man keeps his external closed by evils, each of which seems to him as but one, although there are infinite things in each; when a man puts away this evil as one, then the Lord removes the infinite things contained in it. This is what is meant by the Lord's then cleansing man from evil lusts in the internal man, and from his actual evils in the external.

121. Many people think that a man is purified from evils by merely believing what the Church teaches, or by doing good, or by knowing, speaking, or teaching what the Church enjoins, by reading the Word and religious books, by going to church and listening to sermons, and especially by attending the Holy Supper; by renouncing the world, and devoting themselves to piety, and by confessing themselves guilty of all sins, and so on. Yet these things do not purify man at all, unless he examines himself, sees his sins, acknowledges them, condemns himself on account of them, and repents by desisting from them; and he must do all this as if by his own power, but still with a heart-felt acknowledgment that he does it in the power of the Lord. Before this is done, the things mentioned above are of no avail; for they are either tainted with self-merit or hypocritical, and those who do them appear to the angels in heaven like beautiful harlots from whom arises a fetid odour caused by disease, or like ugly women, painted so as to appear handsome; or like masked actors and mimics on the stage, or like apes in human clothing. But when evils are removed, then the above-mentioned actions become incorporated in their love, and they are seen by the angels in heaven as beautiful human beings, their own associates and companions.

122. But it must be noted that a man in the work of repentance ought to look to the Lord alone; if he looks to God the Father only, he cannot be purified; nor if he looks to the Father for the sake of the Son; nor if to the Son merely as a man. For there is one God, who is the Lord, His Divinity and Humanity being one Person, as explained in the *Doctrine of the New Jerusalem concerning the Lord*. In order that every one when beginning the work of repentance may look to the Lord alone, He instituted the Holy Supper, which confirms the remission of sins in those who repent; it con-

firms it, because in the Holy Supper or Communion, every one's gaze is directed to the Lord alone.

123. VII. *The continual endeavour of the Lord's divine Providence is to unite man with Himself, and Himself with man, that He may give him the felicities of eternal life; which can be done only so far as evils with their lusts are removed.* That it is the continual endeavour of the Lord's Divine Providence to unite man with Himself, and Himself with man, and that this union is what is called reformation and regeneration, and that by this means man is saved, was shown above (nos. 27-45). Who cannot see that union with God is eternal life and salvation? Every one sees it who believes that men are created in the image and likeness of God (Gen. i. 26, 27), and knows what this means. What man of sound reason, while thinking rationally, and desiring to do so freely, can believe that there are three Gods, equal in essence, and that the divine BEING, or the divine Essence, can be divided? That there is a Trinity in the one God, is thinkable and comprehensible, just as it can be understood that there are a soul and a body, and a life proceeding from these, in angels and men. And as this Trinity in Unity exists only in the Lord, it follows that the union must be with Him. Make use of your rationality and liberty of thought, and you will see this truth in its light; but first admit that there is a God, and that there is heaven, and eternal life. Now as God is one and man by creation was made an image and likeness of Him, and as by infernal love and its lusts and their enjoyments he acquired the love of all evils and thereby destroyed in himself the image and likeness of God, it follows that the continual endeavour of the Lord's divine Providence is to unite man with Himself, and Himself with man, and thus to restore His image in man. It also follows that this is to the end that the Lord may give man the felicities of eternal life, for such is the nature of divine Love. But He cannot give these to man, nor can He make him an image of Himself, unless man, as if by his own power, puts away sins from the external man, because the Lord is not only divine Love, but also divine Wisdom, and divine Love does nothing but by means of its own divine Wisdom and according to it. That man cannot be united with the Lord, and thus reformed, regenerated and saved, unless he is allowed to act from liberty according to reason (for this is what constitutes a man),

is in accordance with the Lord's divine Wisdom; and whatever is in accordance with the Lord's divine Wisdom, is also in accordance with His divine Providence.

124. To this I will add two arcana of angelic wisdom, from which the nature of the divine Providence may be seen: the first is that the Lord never acts upon any particular detail in man, without at the same time acting upon his whole nature; the second is, that the Lord acts at the same time through inmost things and through ultimates.

The Lord never acts upon any particular detail in man, without at the same time acting upon his whole nature, because all things in man are so connected together, and are therefore in such a form, that they act, not as many things, but as one. It is well known that man's body is so connected and is consequently in such a form. The human mind also is in a similar form, from the connection of all its parts; for the human mind is the spiritual man, and is also actually a man. This is why man's spirit, which is his mind in the body, is in a perfect human form; and therefore a man after death is as much a man as when in the world, with this sole difference, that he has cast off his earthly body. Now as the human form is such that all its parts make a whole which acts as one, it follows that one part cannot be displaced or modified except in harmony with the rest; for if one were displaced and changed as to its state, the form which acts as one would suffer. It is evident therefore that the Lord never acts upon any one particular, without acting simultaneously upon all. Such is the action of the Lord upon the universal angelic heaven, because this in the Lord's sight is as one man. Thus, too, He acts upon each angel, because each angel is a heaven in miniature. Thus also He acts upon every man, directly upon all the constituents of his mind, and through these upon everything in his body; for man's mind is his spirit, which becomes an angel by virtue of its union with the Lord, while the body is mere obedience. But it should be carefully noted that the Lord also acts upon every particular in man, nay, upon the minutest particulars, only He does this simultaneously throughout his whole form; moreover He does not change the state of any part, or of any detail, unless suitably to the whole form. But more will be said of this in what follows, where it will be shown that the Lord's divine Providence is universal because it is

in every detail, and that it is in every detail because it is universal.

The Lord acts at the same time through inmost things and through ultimates because thus and not otherwise are all things in general and particular held together in connection; for intermediate things depend upon inmost things, and are based upon ultimates, and in the ultimates they all coexist; for, as was shown in Part III. of the work on *The Divine Love and Wisdom*, all things derived from the first cause coexist in the ultimate. Because of this, also, the Lord from eternity, or Jehovah, came into the world, and there assumed and sustained a Humanity in ultimates, that He might be universally present from primaries to ultimates; and so, from first things through ultimates, might rule the whole world and thus save mankind, which He can do according to the laws of His divine Providence, which are also those of His divine Wisdom. And therefore, as is well known in the Christian world, no mortal could have been saved unless the Lord had come into the world; concerning this see the *Doctrine of the New Jerusalem concerning Faith* (no. 35). This is why the Lord is called the First and the Last.

125. These arcana of angelic wisdom have been stated here, to show how the Lord's divine Providence works to unite man with Himself and Himself with man; He does not act upon any particular thing belonging to man, without acting simultaneously upon all that belongs to him; and He acts at the same time on man's inmost and on his outmost mind. Man's inmost is his life's love; the ultimates are the things in his external thought; and the intermediates are the things in his internal thought; the nature of these in an evil man has already been shown. Once more then it is evident that the Lord cannot act through inmost things and ultimates at the same time, unless with the cooperation of man; for in ultimates, man is with the Lord; and therefore, as man acts in ultimates which are under his control because they are within the sphere of his freedom, so the Lord acts through man's inmost mind right down to ultimates. The things in man's inmost mind and in what follows in order from them down to ultimates, are wholly unknown to man; and therefore he is wholly ignorant of the nature of the Lord's work there; but as those things form one with the ultimates, it is unnecessary for him to know more than that he must shun evils as sins, and look

to the Lord. Thus, and in no other way, can his life's love, which from birth is hellish, be removed by the Lord, and a heavenly life's love be implanted in its place.

126. When the love of a heavenly life is implanted by the Lord in place of the love of a hellish life, then affections of good and truth are implanted in place of the lusts of evil and falsity; and the delights of the affections of good are implanted in place of the delights of the lusts of evil and falsity; and the goods of heavenly love are implanted in place of the evils of hellish love. Then prudence takes the place of cunning and wicked thoughts are replaced by wise ones. Thus man is born again and becomes a new man. What kinds of good take the place of the evils, may be seen in the *Doctrine of Life for the New Jerusalem* (nos. 67-73, 74-79, 80-86, 87-91): and that so far as man shuns and turns away from evils as sins, he loves the truths of wisdom (nos. 32-41); and so far as he has faith and is spiritual (nos. 42-52).

127. It has been shown above from the exhortations read in all Christian Churches before the Holy Communion, that the common belief of the Christian world is, that man must examine himself, see his sins, acknowledge them, confess them before God, and desist from them; and that this constitutes repentance, the remission of sins, and consequently salvation. The same may be seen from the so-called Athanasian Creed, which has been accepted throughout the whole Christian world; at the end of it are these words: "The Lord will come to judge the quick and the dead, at whose coming, those who have done good shall enter into life eternal, and those who have done evil into eternal fire."

128. Who does not know from the Word that a life is allotted to every one after death according to his deeds? Open the Word, read it, and you will see this clearly; but, while doing so, put away all thought based on justification by faith alone. Take these few passages as evidence that the Lord teaches this everywhere in His Word: "Every tree that BRINGETH NOT FORTH GOOD FRUIT is hewn down, and cast into the fire. Wherefore by their FRUITS ye shall know them" (Matt. vii. 19, 20). "Many will say to Me in that day, Lord, have we not prophesied in Thy Name, and in Thy Name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that WORK INIQUITY" (Matt. vii. 22, 23). "Therefore

whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man who built his house upon a rock: and every one that heareth these sayings of mine and DOETH THEM NOT, shall be likened unto a foolish man, who built his house upon the ground without a foundation" (Matt. vii. 24, 26; Luke vi. 46-49). "For the Son of Man shall come in the glory of his Father, and then HE SHALL REWARD EVERY MAN ACCORDING TO HIS WORKS" (Matt. xvi. 27). "The kingdom of God shall be taken from you, AND GIVEN TO A NATION BRINGING FORTH THE FRUITS THEREOF" (Matt. xxi. 43). "Jesus said, My mother and My brethren are these who hear the Word of God and DO IT" (Luke viii. 21). "Then shall ye begin to stand without, and to knock at the door, saying, Lord, open unto us; but He answering shall say, I tell you, I know you not whence ye are; depart from Me, ALL YE WORKERS OF INIQUITY" (Luke xiii. 25-27). "They that have DONE GOOD shall come forth into the resurrection of life; and they that have DONE EVIL into the resurrection of judgment" (John v. 29). "We know that God heareth not SINNERS; but if any man be a worshipper of God, and DO HIS WILL, him He heareth" (John ix. 31). "If ye know these things, happy are ye if ye DO THEM" (John xiii. 17). "He that hath My commandments and KEEPETH THEM, he it is that loveth Me, and I will love him, and will come to him, and make My abode with him" (John xiv. 15, 21, 24). "Ye are My friends IF YE DO whatsoever I command you. I have chosen you that ye should BRING FORTH FRUIT, and that your FRUIT should remain" (John xv. 14, 16). "The Lord said to John, Unto the angel of the church of Ephesus write; I KNOW THY WORKS: I have against thee that thou hast left thy first CHARITY; REPENT, and DO THE FIRST WORKS, or else I will remove thy candlestick out of its place" (Apoc. ii. 1, 2, 4, 5). "Unto the angel of the Church in Smyrna write; I KNOW THY WORKS" (Apoc. ii. 8, 9). "Unto the angel of the Church in Pergamos write; I KNOW THY WORKS: REPENT" (Apoc. ii. 12, 13, 16). "Unto the angel of the Church in Thyatira write; I KNOW THY WORKS and CHARITY, and the last to be more than the first" (Apoc. ii. 18, 19). "Unto the angel of the Church in Sardis write; I KNOW THY WORKS, that thou hast a name that thou livest but art dead. I HAVE NOT FOUND THY WORKS PERFECT BEFORE GOD; REPENT" (Apoc. iii. 1, 3). "Unto the angel

of the Church in Philadelphia write; I KNOW THY WORKS" (Apoc. iii. 7, 8). "Unto the angel of the church of the Laodiceans write; I KNOW THY WORKS: REPENT" (Apoc. iii. 14, 15, 19). "I heard a voice from heaven saying, Write, blessed are the dead who die in the Lord from henceforth: THEIR WORKS DO FOLLOW THEM" (Apoc. xiv. 13). "A book was opened, which is the book of life; and the dead were judged ALL ACCORDING TO THEIR WORKS" (Apoc. xx. 12, 13). "Behold, I come quickly; and My reward is with Me, to GIVE EVERY MAN ACCORDING TO HIS WORK" (Apoc. xxii. 12). Thus far the New Testament; there are yet more in the Old Testament, from which I will quote this one only: "Stand in the gate of Jehovah, and proclaim there this word: Thus saith Jehovah Zebaoth, the God of Israel, Amend your ways and your doings; trust ye not in lying words, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah, are these. Will ye steal, murder, and commit adultery, and swear falsely, and come and stand before Me in this house, which is called by My name, and say, We are delivered, while ye do these abominations? Is this house become a den of robbers? Behold, even I have seen it, saith Jehovah" (Jer. vii. 2-4, 9-11).

IT IS A LAW OF THE DIVINE PROVIDENCE THAT A MAN SHOULD NOT BE COMPELLED BY EXTERNAL MEANS TO THINK AND WILL, THAT IS TO BELIEVE AND LOVE WHAT PERTAINS TO RELIGION, BUT THAT HE SHOULD BRING HIMSELF TO DO THIS, AND SOMETIMES COMPEL HIMSELF

129. This law of the divine Providence follows from the two preceding ones, namely, That man should act in freedom according to reason (nos. 71-99); and that he should do this of himself, although he does it by power derived from the Lord thus, as if of himself (nos. 100-128). And as compulsion, when not self-imposed, is incompatible with action in freedom according to reason, being the negation of freedom and coming from outside, therefore this law of the divine Providence follows from the two former. Moreover every one knows that no one can be compelled to think what he does not wish to think, nor to will what he does not intend to will; nor to believe what he does not believe, and certainly not what he is unwilling to believe; nor to love what he does not love, and certainly not what he is unwilling to love. For a

man's spirit, or his mind, is in the full liberty of thinking, willing, believing, and loving; it enjoys this liberty by an influx from the spiritual world devoid of all compulsion, for man's spirit or mind lives in that world; liberty does not depend on influx from the natural world, which is only received in conjunction with the former influx. A man can be driven to say that he thinks and wishes this or that, and that he believes and loves them; but if they are not in agreement with his affection, and therefore with his reason, or if they do not become so, he does not really think, will, believe, and love them. A man may also be compelled to speak in favour of religion, and to act in accordance with its dictates; but he cannot be compelled to have any faith in it, or to act willingly in accordance with it. Moreover in states where justice and judgment are maintained, no one is permitted to speak or act against religion, but yet no one can be compelled to think and will in its favour. For every one is at liberty either to think and will in accordance with hell, or to think and will in accordance with heaven; but reason teaches the nature of the one and of the other, and the kind of lot which awaits the one and the other; and then the will by means of the understanding has a freedom of choice and power of decision. It is therefore evident that the external has no power to compel the internal. Nevertheless this is sometimes done, but it is hurtful, as will be shown in the following order:—

I. No one is reformed by miracles and signs, because they coerce.

II. No one is reformed by visions and by converse with the dead, because they coerce.

III. No one is reformed by threats and punishments, because they coerce.

IV. No one is reformed in a state devoid of rationality and liberty.

V. It is not contrary to rationality and liberty to compel oneself.

VI. The external man must be reformed by means of the internal, and not the reverse.

130. I. *No one is reformed by miracles and signs, because they coerce.* It was shown above that man has internal and external thought, and that the Lord acts upon him by influx through his internal into his external thought, and so teaches

and leads him; also that it is of the Lord's divine Providence that man should act in freedom according to reason. All this would perish in man if miracles were wrought and he were driven by them to believe. The truth of this may be rationally seen as follows:—It cannot be denied that miracles induce faith, and powerfully persuade men that what is said and taught by the worker of the miracles is true; and that all this at first so occupies man's external thought as, in a manner, to subdue and fascinate it. But man is thus deprived of his two faculties of rationality and liberty, so that he cannot act in freedom according to reason; and the Lord cannot flow in through his internal into his external thought, except so far as to allow him to confirm by his rationality what has been made an article of his faith by means of the miracle. The human mind is so constituted that its internal thought is, as it were, mirrored in its external thought; for, as was said above, a man can inspect his own thought, and this can only be done by means of a more internal thought, and when he sees it as in a mirror, he can also turn it this way and that, and shape it till it appears beautiful to him. The object, if it is a truth, may be compared to a beautiful and living virgin or youth; but if a man cannot turn it in this way and that, and shape it, but only believe it from persuasion induced by a miracle, then, if it is a truth, it may be compared to a virgin or youth carved out of wood or stone, in which there is no life. It may also be compared to an object right in front of the eyes, which alone is seen, and hides from view all that is at either side of it or behind it. Again, it may be compared to a monotonous sound in the ear, which makes one deaf to the harmony arising from other sources. Such blindness and deafness are induced on the human mind by miracles. It is the same with everything confirmed, which has not previously been examined with some degree of intelligence.

131. It should be evident from this, that faith induced by miracles is not faith, but merely persuasion; for there is nothing rational, still less spiritual in it, for it is merely an external without an internal. It is the same with everything which a man does under the influence of such persuasion, whether he acknowledges God, worships Him at home or at church, or does good deeds. When his acknowledgment, worship, and piety are merely induced by a miracle, it is the

natural, not the spiritual man that acts. For a miracle infuses faith by an external way, and not by an internal way, that is, from the world and not from heaven; and the Lord enters man only by an internal way, that is, by the Word, and by doctrine and preaching founded upon it; and as miracles close up this way, no miracles are wrought at the present time.

132. That miracles have this effect may be clearly seen from those wrought before the people of Judah and Israel. Although they had seen so many miracles wrought in the land of Egypt, and afterwards at the Red Sea, and in the desert, and especially on Mount Sinai when the Law was promulgated, nevertheless, a single month afterwards, while Moses tarried on that mountain, they made themselves a golden calf, and acknowledged it for Jehovah, who had led them forth from the land of Egypt (Ex. xxxii. 4-6). Then again, many miracles were afterwards wrought in the land of Canaan; yet the people often departed from the worship that was commanded them. It is equally evident from the miracles that the Lord wrought before them when He was in the world, for they crucified Him nevertheless. Miracles were performed among the men of Judah and Israel because they were wholly external men and were introduced into the land of Canaan solely that they might represent the Church and its inner realities, by means of external rites, and a bad man can do this as well as a good man; for externals are rituals, all of which among this nation signified spiritual and heavenly things: even Aaron, although he made the golden calf and commanded them to worship it (Ex. xxxii. 2-5, 35), could yet represent the Lord and His work of salvation. And so, as they could not be led by the inner realities of worship to represent those things, they were led, yea, driven and forced to do so by miracles. They could not be led by the inner realities of worship because they did not acknowledge the Lord, although the whole Word, which they had in their possession, treats of Him alone; and he who does not acknowledge the Lord cannot receive the inner realities of worship. But after the Lord manifested Himself, and was received and acknowledged in the Churches as the eternal God, miracles ceased.

133. But the effect of miracles upon the good is different from their effect on the wicked. The good do not desire to

see miracles, but they believe the miracles recorded in the Word; and if they hear about a miracle, they consider it only as a slight argument which confirms their faith; for they found their belief upon the Word, that is, upon the Lord, and not upon any miracle. It is otherwise with the wicked; they may, indeed, be driven and forced into faith by miracles, and even into worship and piety, but only for a little while; for their evils are shut in, and the lusts of these evils and the delights therefrom continually act against the external forms of worship and piety which they display; so in order to escape from their confinement and break out, they reflect upon the miracle, and at last call it a trick or artifice, or a natural phenomenon, and thus they return to their evils; and he who after worship returns to his evils, profanes the goods and truths of religion; and the lot after death of profaners is the worst of all. It is of these that the Lord says (Matt. xii. 43-45), that their last state is worse than the first. Moreover, if miracles were to be wrought for the benefit of those who are not convinced by the miracles in the Word, they would have to be continually performed in their sight. This shows clearly why miracles are not wrought at this day.

134. II. *No one is reformed by visions and by converse with the dead, because they coerce.* Visions are of two kinds, divine and diabolical. Divine visions take place by means of representative scenes in heaven; and diabolical visions by means of magic in hell. There are also fantastic visions, which are the illusions of an abstracted mind. *Divine visions*, which, as has just been said, are produced by means of representative scenes in heaven, are like those of the prophets, who, when they saw them, were not in the body, but in the spirit; for visions cannot be seen by any one who is in a state of bodily wakefulness. And therefore, when the prophets saw them, they were said to be in the spirit; as is evident from the following passages: Ezekiel says, "The Spirit lifted me up and brought me in a VISION OF GOD, IN THE SPIRIT OF GOD into Chaldea, to them of the captivity. So the VISION that I had seen went up above me" (xi. 1, 24). Again he says, "the Spirit lifted me up between the earth and the heaven, and brought me in the VISIONS OF GOD to Jerusalem" (viii. 3, sqq.). He was likewise "in the vision of God," or "in the spirit," when he saw the four living creatures which were cherubim (i., x.); as also when he saw the new

temple and the new earth, and the angel measuring them (xl.-xlviii). That he was then "in the visions of God," he says (xl. 2); and "in the spirit" (xliii. 5). Zechariah was in a similar state when he saw the man riding among the myrtle trees (i. 8, sqq.); when he saw the four horns (i. 18); and a man in whose hand was a measuring line (ii. 1, sqq.); when he saw the candlestick and two olive trees (iv. 1-3, sqq.); when he saw the flying roll and the ephah (v. 1-6); when he saw the four chariots coming out from between two mountains, and the horses (vi. 1, sqq.). Daniel was in a similar state when he saw the four beasts coming up from the sea (vii. 1, sqq.); when he saw the combat between the ram and the he-goat (viii. 1, sqq.). It is stated that he saw these things in the vision of his spirit (vii. 1, 2, 7, 13; viii. 2; x. 1, 7, 8); and that the angel Gabriel was seen by him in a vision (ix. 21). John, also, was in the vision of the spirit when he saw what he described in the Apocalypse; for instance, the seven candlesticks, and in their midst the Son of Man (Apoc. i. 12-16); a throne in heaven, and One sitting upon the throne, and the four animals which were cherubim round about it (iv.); the Book of Life received by the Lamb (v.); horses going forth out of the book (vi.); the seven angels with trumpets (viii.); the pit of the abyss opened and locusts issuing from it (ix.); the dragon, and its combat with Michael (xii.); the two beasts, one rising out of the sea and the other out of the earth (xiii.); the woman sitting upon the scarlet beasts (xvii.); the destruction of Babylon (xviii.); the white horse, and Him who sat thereon (xix.); the new heaven and the new earth, and the holy Jerusalem descending from heaven (xxi.); and the river of the water of life (xxii.) It is stated that he saw these things in the vision of the spirit, (i. 10; iv. 2; v. 1; vi. 1; xxi. 1, 2). Such were the visions which were seen by the prophets from heaven, with the sight of the spirit and not of the body. No such visions are seen at the present day, for if they were, they would not be understood; because they are representative scenes, in which everything signifies the internal things of the Church, and the arcana of heaven. Moreover, it was foretold by Daniel (ix. 24), that they would cease when the Lord should come into the world. *Diabolical visions* have sometimes been seen, induced by fanatical and visionary spirits who in their insanity called themselves the Holy Spirit. But these spirits have now been

gathered together, and cast into a hell separate from the other hells. It is therefore evident that no one can be reformed by any other visions than those described in the Word. There are also *fantastic visions*, but these are merely the illusions of an abstracted mind.

134 (a). Neither is any one reformed by conversing with the dead, as is evident from the Lord's words concerning the rich man in hell, and Lazarus in Abraham's bosom; for the rich man said: "I pray thee therefore, father, that thou wouldst send Lazarus to my father's house, for I have five brethren, that he may testify unto them, lest they also come into this place of torment. Abraham said unto him, They have Moses and the Prophets, let them hear them. But he said, Nay, father Abraham, but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead" (Luke xvi. 27-31). Speech with the dead would produce the same effect as that of the miracles mentioned above, that is, a man would be persuaded and driven to worship for a little time; but as this deprives him of rationality, and at the same time shuts in his evils, as said above, this spell, or internal bond, is soon broken, and the imprisoned evils burst forth, with blasphemy and profanation. But this takes place only when spirits infuse some religious dogma, which is never done by any good spirit, still less by any angel of heaven.

135. Nevertheless speech is sometimes allowed with spirits, though rarely with angels of heaven, and it has been granted to many for ages back; but when this is allowed, they speak with a man in his mother-tongue, and only a few words; but those who speak by the Lord's permission, never say any thing which takes away the freedom of man's reason; nor do they teach him, for the Lord alone teaches man, but indirectly by means of the Word, while he is in a state of enlightenment, of which more hereafter. I have been allowed to learn the truth of this by personal experience. I have conversed with spirits and angels now for many years; nor has any spirit dared, nor any angel wished, to tell me, still less to instruct me, about anything in the Word, or any doctrine derived from the Word, but the Lord alone has taught me. He has revealed Himself to me, and has since constantly been seen by me, and is still seen as the sun in which He

dwells, just as He is seen by the angels, and has thus enlightened me.

136. III. *No one is reformed by threats and punishments, because they coerce.* It is well-known that the external cannot compel the internal, but that the internal can compel the external, also that the internal so resents compulsion by the external that it turns away. It is also known that the internal mind is enticed by external delights to sanction and love them; it should also be known that there is such a thing as a forced internal as well as a free internal. But all these things, though known, need illustration; for there are many things which, being true, are at once perceived to be so when stated, and are therefore assented to; but if they are not also supported by reasons, doubt may be cast upon them by fallacious arguments, and at last they may be denied. Therefore the things that have just been mentioned as known must again be stated and proved rationally, as follows:

i. *The external cannot compel the internal, but the internal can compel the external.* Who can be compelled to believe and love? One can no more be compelled to believe, than to think that a statement is true when one thinks that it is untrue; and one can no more be compelled to love than to desire what one feels to be undesirable: faith also is a state of the thought, and love is a state of the will. But the internal may be compelled by the external not to speak ill of the civil law of the state, the moral law, and the holy things of the Church; thus far the internal may be compelled by threats and punishments, and it is so compelled, and ought to be. This internal, however, is not the internal that is properly human; it is an internal that man has in common with animals, which can also be coerced; the human internal has its seat higher than this animal internal. It is the human internal which is here meant and that cannot be compelled.

ii. *The internal so resents compulsion by the external that it turns away.* This is because the internal wishes to be in freedom, and loves freedom; for freedom belongs to man's love or life, as shown above. And therefore when freedom feels itself constrained, it withdraws as it were within itself, and turns away, and regards compulsion as its enemy; for the love of a man's life is incensed, and makes the man feel under these circumstances that he is not his own, consequently, that he does not live for himself. It is a law of the

Lord's divine Providence that man's internal mind should be of this nature, that is, that he should act in freedom according to reason. Evidently, therefore, it is hurtful to constrain men to worship God by threats and punishments. But there are some who allow themselves to be coerced in religious matters and some who do not. Many of those who allow themselves to be coerced are within the papal jurisdiction; but this only takes place with those whose worship is not internal, but merely external. Many of those who do not allow themselves to be coerced are of the English nation; and from this it results that there is something internal in their worship and that their external worship is derived from it. In spiritual light the religious state of their inner minds presents the appearance of bright clouds; but in the light of heaven the religious state of the inner minds of the former looks like dark clouds. Both of these appearances are clearly seen in the spiritual world, and any one who wishes will see them when he comes into that world after death. Moreover, compulsory worship shuts in evils, which then lie hidden like a wood fire smouldering under ashes, which is continually kindling and spreading till it breaks out in flames; while willing and spontaneous worship does not shut in evils, which therefore are like fires that blaze up at once and disappear. From this it is evident that the internal so resents compulsion that it turns itself away. The internal may compel the external, because the internal is like a master, and the external like a servant.

iii. *The internal mind is enticed by external delights to sanction and love them.* Delights are of two kinds, the delights of the understanding, and the delights of the will; those of the understanding are delights of wisdom, and those of the will are delights of love; for wisdom is a state of the understanding, and love is a state of the will. Now as the delights of the body and its senses, which are external, act as one with the internal delights of the understanding and will, it follows that whereas the internal so resents compulsion by the external as to turn away, it looks with such favour on delight in the external, as to turn towards it; hence comes consent on the part of the understanding and love on the part of the will. All little children in the spiritual world are led by the Lord into angelic wisdom, and thereby into heavenly love, by means of delights and pleasures; first, by

beautiful things in their homes, and by charming objects in their gardens; afterwards by representations of spiritual things, which delight their inner minds; and at length by the truths of wisdom, and so by the goods of love; thus they are maintained in continual delight; first come the delights of the love of the understanding and its wisdom, and lastly the delights of the love of the will, which becomes their life's love, to which all that has entered by means of delight is subordinated. This is because everything in the understanding and the will must be formed by the external before it is formed by the internal; for everything in the understanding and will is formed first by means of what enters by the senses, chiefly by sight and hearing; but when the first understanding and the first will have been formed, then the internal thought regards these as the externals of its thought, and either unites with them or separates from them; it unites with them if they are delightful, and it separates from them if they are not. But it must be carefully noted that the internal understanding does not unite itself with the internal will, but that the internal will unites itself with the internal understanding, and makes the union reciprocal, this also being done by the internal will, and not at all by the internal understanding. This is why man cannot be reformed by faith alone, but by the love of the will, which makes a faith for itself.

iv. *There is a forced internal and a free internal.* There is a forced internal in those whose worship is exclusively external; for their internal consists in thinking and willing that to which their external is forced. Such are they who worship men, living or dead, and who, consequently, worship idols, and whose faith is founded on miracles; they have no internal except what is at the same time external. There exists, however, a form of inward compulsion in those whose worship is internal, arising either from fear or from love. The inward compulsion arising from fear exists in those who worship because they dread the pains of hell and its fires. But this is not the internal thought mentioned above, but external thought which is here called internal simply because it is thought. The internal thought mentioned above cannot be compelled by fear, but it can be compelled by love, and by the fear of losing it. The fear of God in a true sense is no other than this. To be compelled by love or by the fear of

losing it, is to compel oneself; and to compel oneself is not contrary to liberty and rationality, as will be seen below.

137. This shows the nature of forced worship and of spontaneous worship. Forced worship is corporeal, inanimate, obscure, and sad; corporeal, because it belongs to the body and not to the mind; inanimate, because there is no life in it; obscure, because the understanding has no part in it; and sad, because the light of heaven is absent from it. But spontaneous worship when genuine, is spiritual, living, lucid, and joyful; spiritual, because the Lord's spirit is present in it; living, because it contains life from the Lord; lucid, because it is enlightened by wisdom from the Lord; and joyful, because heaven from the Lord is present within it.

138. IV. *No one is reformed in a state devoid of rationality and liberty.* It was shown above that nothing is assimilated by man except what he does in freedom according to reason. This is because freedom is a state of the will, and reason a state of the understanding; and when man acts in freedom according to reason, he then acts from his will by his understanding; and whatever is done by the union of these two is incorporated in his nature. Now as the Lord wills that man should be reformed and regenerated in order that he may have eternal life, or the life of heaven, and as no one can be reformed and regenerated unless good is incorporated in his will as his own, and unless truth is incorporated in his understanding as his own; and as no one can appropriate anything except in the free exercise of his will, according to his reason, it follows, that no one is reformed in states devoid of liberty and rationality. There are many such states, but in general they may be classified as follows: a state of fear, of misfortune, of mental or bodily disease, of ignorance, or of intellectual blindness. But something shall be said of each state in particular.

139. No one is reformed while in a *state of fear*, because fear takes away freedom and reason, or liberty and rationality; for love opens the inner mind, but fear closes it; and when it is closed, man thinks but little, and then only of what presents itself to the lower mind, or the senses. So it is with all fear which invades the lower mind. It was shown above that man has an internal and an external thought. A man's fear can never take possession of internal thought; this is always in freedom, because it is in its life's love; but fear

can take possession of his external thought, and then it arrests internal thought so that man can no longer act in freedom according to his reason, and so cannot be reformed. The fear which takes possession of external thought and arrests internal thought, is chiefly the fear of losing honour or wealth; but the fear of legal penalties and of external ecclesiastical penalties does not obstruct internal thought, because these laws only impose penalties on those who speak and act against the civil interests of the state and the spiritual things of the Church, but not on those who think against them. The fear of punishment in hell may indeed take possession of man's external thought, but only for a few moments, hours or days; the mind soon regains the freedom of internal thought, which properly belongs to the spirit and to the life's love, and is called the thought of the heart. But the fear of losing honour and wealth takes possession of man's external thought, and then it closes the internal mind from above against influx from heaven, and makes it impossible for man to be reformed. The reason of this is that the life's love of every man is from his birth the love of self and of the world; and the love of self makes one with the love of honour, and the love of the world makes one with the love of gain. When a man therefore is in the possession of honour or wealth, for fear of losing them he strengthens within himself the means that are available for securing them; these may be either civil or ecclesiastical, and in either case they increase his power. A man who has not yet attained honour or wealth acts in like manner if he desires to acquire them; but he does so from a fear lest for lack of them his reputation should suffer. We have said that this fear takes possession of his external thought, and closes the internal mind from above against influx from heaven; and this mind is said to be closed when it entirely coalesces with the external, for it is not then independent, but is sunk in the external. But as the loves of self and of the world are infernal loves and the sources of all evil, one can see the intrinsic nature of the internal thought of those in whom these loves are the life's loves, or in whom they reign; namely, that it is full of the lusts of every kind of evil. This is not known to those, who from fear of losing reputation and wealth are strongly biased in favour of their own religious persuasion; especially if this involves the worship of themselves as deities, or as the rulers

in hell. These can exhibit a blazing zeal for the salvation of souls, which yet is inspired by the fire of hell. As this fear especially destroys rationality and liberty, which are heavenly in their origin, it is evident that it is an obstacle to man's reformation.

140. No one is reformed in a *state of misfortune*—if then only he thinks of God, and implores His aid—because he is then in a state of constraint; and therefore, when he regains his freedom, he returns to his former state, in which he thought little or nothing about God. It is otherwise with those who in their previous state of freedom had feared God. By the fear of God is meant the fear of displeasing Him, that is, by sin; and this is not fear but love; for does not one who loves another fear to do him wrong? And the deeper his love the greater his fear. Without this fear love is insipid and superficial; it is of the thought alone, and not of the will. By states of misfortune are meant states of desperation on account of some danger, as in battles, duels, shipwrecks, falls, fires, imminent or sudden loss of wealth, loss of position and consequently of honours, and other similar things. To think of God under such circumstances only, is to do so not from God but from self; for the mind is then as it were imprisoned in the body, and therefore not at liberty, nor in possession of rationality, and without these no reformation is possible.

141. No one is reformed in a *state of mental disorder*, because this takes away rationality and consequently the freedom of acting according to reason. For the mind is sick and not sound; and a sound mind is rational, but a sick mind is not. Such mental disorders are melancholy, the promptings of a spurious or false conscience, hallucinations of various kinds, mental sufferings arising from misfortune, anxiety or bodily disease. Such sufferings are sometimes regarded as temptations, but wrongly, for in genuine temptation the mind is concentrated on spiritual ends and is in full vigour, while in the other case, it is concentrated on natural things and is disordered.

142. No one is reformed in a *state of bodily disease*, because his reason is not then in freedom, for the state of the mind depends on the state of the body. When the body is sick the mind also is sick, if only because it is isolated from the world; for a mind so isolated thinks, indeed, concerning God but not

from God, for it has not the free exercise of reason. Man enjoys the free exercise of his reason because he is in a state intermediate between heaven and the world, and can thus derive his thought from heaven and from the world, and can think from heaven about the world, and from the world about heaven. When, therefore, a man is ill, and is thinking about death and the state of his soul after death, he is not then in the world, but secluded in his own spirit; in this state no one can be reformed, but his convictions may be confirmed if he was reformed before he fell sick. The same is true of those who renounce the world and its affairs and devote themselves wholly to thoughts about God, heaven, and salvation; but of this more elsewhere. For these reasons those who were not reformed before their sickness, in case of their death, relapse into their former state. It is, therefore, idle to suppose that any one can do the work of repentance or acquire any faith during sickness; for there is no life in that repentance, and no charity in that faith; both are merely matters of the lips and not of the heart.

143. No one is reformed in a *state of ignorance*, because all reformation is effected by truths, and by a life in accordance with them; and therefore those who are entirely ignorant of the truth cannot be reformed; but if they desire the truth from an affection for it, they are reformed in the spiritual world after death.

144. Nor can those be reformed who are in a *state of intellectual blindness*. These, also, are entirely ignorant of truth, and consequently of what their life should be; for the understanding must teach truths and the will put them into practice; and when the will does this its life is conformed to the truths. But when the understanding is blinded, the will is also obstructed, and when acting in freedom according to its own reason, it practises nothing but the evil which is established as falsity in the understanding. The understanding is blinded even more by a religion that teaches a blind faith than by ignorance; so, too, is it by false doctrine; for just as truths open the understanding, so falsities close it up; they close it above and open it below, and the understanding opened only below cannot see truths but can only confirm whatever it wills, especially falsity. The understanding is also blinded by the lusts of evil; so long as the will is dominated by them, it urges the understanding to

confirm them; and so far as the lusts of evil are confirmed, the will cannot be influenced by the affections of good, and see truths from them and so be reformed. For example: If any one desires to commit adultery, his will, which is in the delight of his love, urges the understanding to justify it; for it says: What is adultery? Is there any harm in it? Does not the same thing take place between husband and wife? Cannot children be born from adultery, as well as from marriage? Why should not a woman receive more than one without hurt? What has spiritual life to do with this? So thinks the understanding which is then the prostitute of the will, and which has become so stupid from debauchery with the will that it cannot see that marriage love is spiritual and heavenly love itself, and the likeness of the love of the Lord and the Church, from which indeed it is derived; and thus that it is intrinsically holy, chaste, pure and innocent, and that it induces upon men the very form of love, because married partners can love each other from their inmost soul, and thus make themselves forms of love; and that adultery destroys this form, and with it the likeness of the Lord; and, horrible to relate, the adulterer mingles his life with that of the husband in his wife, man's life being in his seed. And because this is profane, hell is called adultery, whilst heaven is called a marriage. Moreover the love of adultery communicates with the lowest hell, while true marriage love communicates with the inmost heaven. The organs of generation also, in either sex, correspond to communities of the inmost heaven. These facts have been mentioned to show how blind the understanding is when the will is dominated by the lust of evil, and that no one can be reformed in a state of intellectual blindness.

145. V. *It is not contrary to rationality and liberty to compel oneself.* It has been shown above that man has internal and external thought, and that these are distinct as things prior and posterior, or superior and inferior; and that because they are so distinct they can act either separately or in unison. They act separately when a man from his external thought says and acts otherwise than he inwardly thinks and wills; and they act in unison when he says and does that which he inwardly thinks and wills; the latter is usual with the sincere, the former with the insincere. Now as the internal and external minds are thus distinct, the internal may even fight

against the external, and thus force it to consent. Such a struggle takes place when a man reflects that evils are sins and therefore determines to desist from them; for when he desists, the door is opened; and when it is opened the lusts of evil that obsessed his internal thought are cast out by the Lord, and good affections are implanted in their place; this is done in the internal of his thought. But as the delights of the evil lusts which beset his external thought cannot be cast out at the same time, a struggle ensues between his internal and external thought. The internal wishes to cast out those delights because they are evil and do not agree with the affections of good which now reside in his internal man; and in place of the evil delights it wishes to introduce delights of good in harmony with itself; delights of good are the goods of charity. From this opposition there arises a struggle which, if it increases in violence, is called temptation. Now as man is a man by virtue of his faculty of internal thought—for this is his very spirit—it is evident that a man compels himself when he compels his external thought to consent to or receive the delights of his affections which are the goods of charity. Evidently this is not contrary to rationality and liberty, but in accordance with them, for rationality causes the struggle, and liberty continues it. Moreover liberty and rationality reside in the internal man, and by derivation thence in the external. When, therefore, the internal conquers, which it does when it has forced the external to consent and obey, then the Lord gives man true liberty and rationality; for he is then withdrawn by the Lord from hellish freedom, which is really slavery, and is gifted with heavenly freedom, which is the only true freedom, and he is brought into association with angels. That those are slaves who are in bondage to sin, and that the Lord makes those free who receive truth from Him through the Word, He teaches in John (viii. 31-36).

146. This change may be illustrated by the example of a man who has taken delight in fraud and secret theft, and now sees and inwardly acknowledges that they are sins, and therefore intends to desist from them. As soon as he desists, there ensues a struggle between his internal and external man. His internal man longs for sincerity, but his external man still takes delight in fraud; this delight, being wholly opposite to the delight of sincerity, will not give way

unless compelled, nor can it be compelled except by combat; and afterwards, when the victory has been won, the external man acquires a delight in the love of sincerity, which is the same as charity; and even pleasure in fraud gradually becomes distasteful to him. It is the same with all other sins, as for example with adultery and whoredom, revenge and hatred, blasphemy and lying. But the hardest struggle of all is with the love of domination founded on self-love; he who subdues this easily subdues the other evil loves, for this is their head.

147. We will also state briefly how the Lord casts out the evil lusts which obsess the internal man from birth, and substitutes good affections for them, when a man, as if by his own power, puts away evils as sins. It has been shown above that man has a natural mind, a spiritual mind, and a celestial mind; and that he is in the natural mind alone as long as he is in bondage to evil lusts and their delights; all this time the spiritual mind is excluded; but as soon as the man, after self-examination, acknowledges evils as being sins against God because they are contrary to divine laws, and therefore intends to desist from them, the Lord opens the spiritual mind, and enters the natural mind by means of affections for good and truth, and He enters into the rational faculty and thereby sets in order everything in the natural mind beneath that is contrary to order. This process is what is felt by man as a struggle; and, by those who have indulged much in evil delights, it is felt as temptation; for the mind suffers while the order of its thoughts is being inverted. Now as this is a struggle against states that exist in the man himself, and which he feels to be his own, and as no one can fight against himself except by means of an inner self possessing freedom, it follows that the internal man then fights in freedom against the external, and also that it forces the external into subjection; this, then, is what is meant by coercing oneself. It is evident that this is not contrary to liberty and rationality, but in accordance with them.

148. Moreover, every man desires to be free, and to divest himself of everything that partakes of the nature of servitude. Every boy who is under a master wishes to be independent and thus free, and so does every servant under his master, and every maid under her mistress; every girl desires to

leave her father's house and marry, that she may act freely in her own house; every youth who desires to work, to become a business man or an official, while he is subject to control wishes to be released so as to be at his own disposal. All who serve voluntarily place themselves under compulsion for the sake of attaining liberty; and when they compel themselves they act in freedom according to reason, but from an interior freedom, which looks upon exterior freedom as its servant. This is intended to prove that it is not contrary to rationality and liberty to coerce oneself.

149. One reason why man does not in like manner wish to emerge from spiritual servitude into spiritual liberty is, that he does not know what spiritual servitude and liberty are; he has not learnt the truths that teach this, and in the absence of such truths, he thinks that spiritual servitude is freedom and spiritual freedom servitude. Another reason is that the religion of the Christian world has shut out the understanding, and the doctrine of faith alone has sealed it up; for both these states of mind are defended, as with a wall of iron, by the dogma that theological matters transcend the human understanding and are, therefore, not to be examined rationally, and that they are for the blind, and not for those who see; thus the truths that teach what spiritual liberty is have been hidden. A third reason is, that few examine themselves, and see their sins; and unless a man sees and desists from them, he exercises the freedom proper to them, which is hellish freedom, which in itself is slavery; and from this point of view, to see heavenly freedom, which is freedom itself, is like trying to see the daylight while in thick darkness, or the light of the sun while under a dark cloud. These are the reasons why men are ignorant of heavenly freedom, and do not know that the difference between heavenly and hellish freedom is like that between what is living and what is dead.

150. VI. *The external man must be reformed by means of the internal and not the reverse.* The internal and external man are the same as the faculty of internal and external thought, of which much has been said above. The external man is formed by the internal, because the internal flows into the external, and not the reverse. That there is an influx of the Spiritual into the Natural, and not the reverse, is known in the learned world; and that the internal man must first be

purified and renewed, and afterwards the external, is known in the Church; it is known because the Lord teaches it, and reason dictates it. The Lord teaches it in these words: "Woe unto you, hypocrites, for ye make clean the outside of the cup, and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and platter, that the outside of them may be clean also" (Matt. xxiii. 25, 26). That reason so dictates has been proved at length in the work on *The Divine Love and Wisdom*. For what the Lord teaches, he enables a man to apprehend rationally, and this in two ways; firstly the man may perceive intuitively that a thing is true as soon as he hears it; or he may understand it by the use of his reason. Intuitive perception is a faculty of the internal man; and to understand by reasoning is a faculty of the external man. Who does not at once assent, when he hears it stated that the internal man must be purified first, and the external man by means of the internal? But without a general idea on this subject given by influx from heaven, a man may be deceived when he consults his external thought; merely external thought induces the belief that salvation may be obtained by outward acts of charity and piety, quite apart from internal acts; so in other things; for example, that sight and hearing flow into thought, and smell and taste into perception, thus the external into the internal, whereas the contrary is the case. It is a mistake to suppose that what is seen and heard flows into the thought; for it is the understanding that sees with the eye and hears with the ear, and not the reverse. So it is in all other cases.

151. But here something shall be said as to how the internal man is reformed, and the external by means of it. The internal man is not reformed merely by knowledge, understanding and wisdom, that is, by mere thought, but by willing what knowledge, understanding and wisdom teach. When a man knows, understands, and has wisdom to see that there are a heaven and a hell, and that all evils are from hell, and all good from heaven, and if he shuns evil because it is from hell, and wills good because it is from heaven, he has taken the first step in his reformation, and is on the threshold between hell and heaven. When he makes up his mind to desist from evils, he has taken the second step in his reformation, and is then outside hell, but not yet

in heaven, which he sees above him. A man must possess an internal of this kind in order that he may be reformed; but he is not reformed until both the external and the internal are reformed. The external man is reformed by means of the internal man, when the external desists from evils which the internal does not will because they are hellish, and still more when for that reason it shuns them and fights against them. In this case, it is for the internal to will, and for the external to act; for unless a man does what he desires to do, there is a certain disinclination within him, and at last he becomes unwilling. From these few statements it may be seen how the external man is reformed by means of the internal; this also is the meaning of the Lord's words to Peter: "Jesus answered him, If I wash thee not, thou hast no part with Me. Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head. Jesus saith unto him, He that is washed, needeth not save to wash his feet but is clean every whit" (John xiii. 8, 9, 10). Washing means spiritual washing, which is purification from evils; washing the head and the hands, means the purification of the internal man, and washing the feet, the purification of the external man; that after the internal man has been purified, the external man must also be purified is meant by these words: "He that is washed needeth not save to wash his feet." That all purification from evils is effected by the Lord, is meant by these words: "If I wash thee not, thou hast no part with Me." That washing among the Jews represented purification from evils, and that this is signified in the Word by washing, and that by the washing of the feet is signified the purification of the natural or external man, has been shown in the *Arcana Cœlestia*, in many places.

152. As a man has an internal and an external mind, and both need to be reformed in order that he may be reformed, and as no one can be reformed unless he examines himself, sees and acknowledges his evils, and afterwards desists from them, it follows that not only must the external be examined but the internal also. If the external alone is examined, a man sees only what he has actually done, as for example, that he has not committed murder, adultery or theft, nor borne false witness, and so on. He thus searches out only bodily evils and not those of his spirit, and yet in order that any one may be reformed the evils of his spirit must

be searched out; for after death man lives as a spirit, and all the evils that exist in his spirit remain; and the spirit can be examined only by paying attention to the thoughts, and especially the intentions, for intentions are thoughts arising from the will; here evils are to be found in their origin and root, that is, in their lusts and their delights; and unless these are seen and acknowledged, the man is still in bondage to evils, although he may not have committed them outwardly. That thought from intention is equivalent to willing and acting, is evident from the Lord's words, "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart" (Matt. v. 28). Such is the examination of the internal man upon which the examination of the external man essentially depends.

153. I have very often wondered that although the whole Christian world is taught that evils should be shunned as sins, and that otherwise they are not remitted, and that if sins are not remitted there can be no salvation, yet hardly one among thousands knows this. Inquiry has been made concerning this matter in the spiritual world and it has been found to be true. For every one in the Christian world has learnt this from the exhortations read to those who attend the Holy Supper, for it is clearly stated in them; and yet, when asked whether they know this, they answer they do not, and that they never have known it. The reason is that they have not thought about it, and that the greater number have thought only of faith, and of salvation by faith alone. I have also wondered that the doctrine of faith alone has so closed men's eyes, that when those who have confirmed themselves in it read the Word, they see nothing there about love, charity and works. It is as if they had smeared faith all over the Word, as one crosses out writing with a red pencil, so that nothing underneath it can be seen; if anything should be seen, it is appropriated by such faith, and said to be part of it.

IT IS A LAW OF THE DIVINE PROVIDENCE THAT MAN SHOULD BE LED AND TAUGHT BY THE LORD FROM HEAVEN BY MEANS OF THE WORD, AND BY DOCTRINE AND EXHORTATION FROM IT, AND YET THAT HE SHOULD APPEAR TO TEACH AND LEAD HIMSELF

154. It appears as if man were led and taught by himself;

but the fact is a man is led and taught by the Lord alone. Those who confirm themselves in the appearance, and not also in the truth, cannot put away evils as sins; but those who confirm themselves in both the appearance and the truth can do so; for evils regarded as sins are apparently removed by man, but really by the Lord. These latter can be reformed, but the former cannot. Those who confirm themselves in the appearance and not also in the truth, are all inwardly idolaters, for they are worshippers of self and of the world; if they have no religion they become worshippers of nature, that is, atheists; but if they have any religion they become worshippers of men, and also of images. These are referred to in the first commandment of the Decalogue as those who worship other gods. But those who confirm themselves in the appearance and also in the truth, become worshippers of the Lord; for the Lord raises them above their selfhood, which sees only the appearance, and brings them into the light in which dwells the truth, and which is the truth; and He enables them to perceive inwardly that they are not led and taught by themselves but by the Lord. The rational faculty of both these classes of men may appear to many to be similar, but it is not so. The rational faculty of those who see not only the appearance but also the truth is spiritual; while the rational faculty of those who see only the appearance and not the truth is natural; this latter faculty may be compared to a garden in the light of winter, while the former may be compared to a garden in the light of spring. But more on these subjects will be stated in the following order:

I. Man is led and taught by the Lord alone.

II. Man is led and taught by the Lord alone by the angelic heaven and by means of it.

III. The Lord leads man by influx, and teaches him by enlightening his mind.

IV. The Lord teaches man by the Word, and by doctrine and exhortation founded on it; he is thus taught directly by the Lord alone.

V. Man is led and taught by the Lord in externals, although he appears to lead and teach himself.

155. I. *Man is led and taught by the Lord alone.* This follows as a general conclusion from all that was stated in the work on *The Divine Love and Wisdom*; as well from those

sections dealing with the Lord's divine Love and Wisdom in Part I., as from those concerning the sun of the spiritual world, and the sun of the natural world in Part II., degrees in Part III., the creation of the universe in Part IV., and the creation of man in Part V.

156. To say that man is led and taught by the Lord alone means, that he lives from the Lord alone; for his inmost will is led and his inmost understanding is taught by the Lord alone. But this is contrary to appearance, for it seems to a man that he lives by some inherent power of his own, and yet the truth is that he derives his life from the Lord and not from himself. Now as man, so long as he is in the world, can have no sensible perception that he derives his life from the Lord alone—for the appearance that he lives of himself is not taken away from him, because without it he would not be a man—he must therefore be convinced by reasons, which should afterwards be confirmed by experience, and finally by the Word.

157. That man lives from the Lord alone, and not from himself is proved by the following reasons:—There is only one Essence, one Substance, and one Form, from which all created essences, substances, and forms are derived. This one only Essence, Substance and Form is the divine Love and Wisdom, from which come all things that relate to love and wisdom in man. It is also Good itself and Truth itself to which all things relate; and these are the Life from which comes the life of all things, and all the attributes of life. Moreover this one and only Reality is omnipresent, omniscient and omnipotent, and is the Lord from eternity, or Jehovah.

i. *There is only one Essence, Substance and Form, from which all created essences, substances and forms are derived.* This is explained in the work on *The Divine Love and Wisdom* (nos. 44-46); and in Part II. of that work it is stated that the sun of the angelic heaven, which is from the Lord, and in which is the Lord, is the one only substance and form from which all created things exist, and that nothing exists or can exist which is not from that sun. That all things are derived from it according to degrees is proved in Part III. Who cannot perceive and acknowledge by the light of reason alone, that there is only one Essence, from which all other essences are derived, or only one BEING from which

all other BEING is derived? How can anything manifest itself, unless it possesses BEING? And how can that BEING from which all other BEING comes be conceived, but as absolute BEING? And absolute BEING is also the sole BEING, and is intrinsic BEING. Since this is so (and every one rationally perceives and acknowledges this, or at any rate he can perceive and acknowledge it) does it not follow that this BEING, which is the Divine itself, or Jehovah, is the All of all created things? It is manifest that there is only one substance from which come all things; and as there is no such thing as substance without form, it follows that there is only one form from which all things come. That the sun of the angelic heaven is this one only substance and form is stated in the above-mentioned work, and it is also explained in what manner this essence, substance and form is varied in created things.

ii. *This one only essence, substance and form, is the divine Love and Wisdom, from which come all things that relate to love and wisdom in man.* This also has been fully explained in the work on *The Divine Love and Wisdom*. Whatever things appear to live in man relate to his will and understanding, and every one rationally perceives and acknowledges that these two constitute man's life. What, otherwise, is the meaning of such phrases as "I will do this," or "I understand this"; "I love this," or "I think this"? And as a man wills what he loves, and thinks what he understands, everything in the will relates to love, and everything in the understanding to wisdom. And as these two cannot exist in any one from himself, but only from Him who is Love itself and Wisdom itself, it follows that they are received from the Eternal Lord, or Jehovah; unless they came from that source, man would be love itself and wisdom itself, and therefore the eternal God, which is shocking to human reason. Can anything exist except from something prior to itself? And can this prior thing exist except from what again is prior to itself, and thus, finally, from the First Cause, which is absolute Being?

iii. *In like manner all things relate to Good itself and Truth itself.* It is agreed and acknowledged by every rational man that God is Good itself and Truth itself, and, further, that all good and truth are from Him; and therefore that no good or truth can come from any other source than Good itself and

Truth itself. These things are admitted by every rational man, as soon as he hears them stated. When, therefore, it is said that everything belonging to the will and understanding, or to love and wisdom, or to affection and thought, in a man who is led by the Lord, relates to good and truth, it follows that everything that such a man wills and understands, or loves and perceives, or by which he is influenced, and which he thinks, comes from the Lord. This is why every one in the Church knows that all good and truth which have their origin in man, are not intrinsically good and true, for real good and truth can come only from the Lord. This being true, it follows that everything that such a man wills and thinks is from the Lord. It will be seen in what follows, that even a bad man wills and thinks from the same source.

iv. *Good and Truth are the life from which comes the life of all things and all the attributes of life.* This has been explained in many parts of the work on *The Divine Love and Wisdom*. Human reason, at the first hearing, also agrees and acknowledges that the whole of man's life consists of states of his will and understanding, for if his will and understanding were taken away, he would no longer live; or, what is the same, that a man's whole life consists in states of his love and thought, for if love and thought were taken away he would no longer live. Now as everything in man's will and understanding, or in his love and thought, is from the Lord, as has already been stated, it follows that every element in his life is also from Him.

v. *This One and Only Reality is omnipresent, omniscient, and omnipotent.* This, too, every Christian acknowledges as part of his doctrine, and every Gentile as part of his religion. This is why every one, wherever he is, believes that God is there also, and prays to Him as present. And as every one so thinks and prays, it follows that he cannot but think that God is everywhere and therefore omnipresent; similarly that He is omniscient and omnipotent; and so every one, when praying in his heart to God, implores Him to lead him, because He is able to do so; thus every one at such a moment acknowledges the divine omnipresence, omniscience and omnipotence. He acknowledges these because he turns to the Lord when he is praying, and this truth then flows in from Him.

vi. *This One and Only Reality is the Lord from eternity, or Jehovah.* In the *Doctrine of the New Jerusalem concerning the Lord*, it was shown that God is One in essence and in person, and that this God is the Lord; and that the Divine Itself, or Jehovah the Father, is the Eternal Lord; that the Divine Human is the Son conceived from His Eternal Divine, and born in the world; and that the emanating Divine is the Holy Spirit. He is called the One Only Reality, because, as said above, the Eternal Lord, or Jehovah, is Life itself, or Good itself and Truth itself, from which all things are created. That the Lord created all things from Himself, and not from nothing, may be seen in the work on *The Divine Love and Wisdom* (nos. 282-284, 349-357). These statements have been made as a rational confirmation of the truth that man is led and taught by the Lord alone.

158. The angels are confirmed in this truth not only by reasoning, but also by living perception; this is especially the case with the angels of the third heaven, who perceive the influx of the divine Love and Wisdom from the Lord, and because they perceive it, and know in their wisdom that these are life, they say that they live from the Lord and not from themselves; and they not only say this, but they also love and desire that it should be so. Yet to all appearance they live from themselves; indeed, this impression is stronger with them than with other angels, for, as was shown above (nos. 42-45), the more closely any one is united with the Lord the more distinctly he appears to himself to be his own, and the more clearly he perceives that he is the Lord's. I also have been allowed for many years now to have a similar perception, and at the same time to be conscious of this appearance; I have thus been fully convinced that I will and think nothing from myself although it appears as if I do; and it has also been granted me to will and to love that it should be so. This truth may also be confirmed by many other things in the spiritual world; but these two are enough for the present.

159. That the Lord alone has life, is evident from these passages in the Word: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live" (John xi. 25). "I am the way, and the truth, and the life" (John xiv. 6). "God was the Word, in him was life, and the life was the light of men" (John i. 1, 4); the Word

here means the Lord. "As the Father hath life in Himself, so hath He given to the Son to have life in Himself" (John v. 26). That man is led and taught by the Lord alone, is evident from the following passages. "Without Me ye can do nothing" (John. xv. 5). "A man can receive nothing except it be given him from heaven" (John. iii. 27). "A man cannot make one hair white or black" (Matt. v. 36). A hair, in the Word, signifies the least of all things.

160. It will be explained below in the proper place that the life of the wicked is also derived from the same origin. Here this fact shall merely be illustrated by a comparison. From the sun of the world flow both heat and light, and they flow alike into trees that bear poisonous fruit, and into trees that bear good fruit, both of which are alike invigorated by them, and grow and increase alike. It is not the heat itself, but the forms into which the heat flows that cause this diversity. The same thing is true of light, which is split up into various colours according to the forms into which it flows; there are beautiful and pleasing colours, and there are ugly and gloomy colours, and yet the light is the same. The same thing is true of the influx from the sun of the spiritual world, of spiritual heat or love, and of spiritual light or wisdom. A diversity is caused not by the heat which is love, nor by the light which is wisdom, but by the forms into which they flow. The forms into which they flow are human minds. It should now be evident that man is led and taught by the Lord alone.

161. The nature of animal life was explained above, where it was shown that it is a life of merely natural affection with its allied knowledge, and that it is a mediate life, derived by the laws of correspondence from the life of the inhabitants of the spiritual world.

162. II. *The Lord alone leads and teaches man by the angelic heaven and by means of it.* We say that the Lord leads and teaches man by heaven, and by means of heaven; it is an appearance that he is led by heaven, but the truth is that he is led by means of heaven. The appearance arises from the fact that the Lord is seen above heaven as a sun; but the truth that the leading and teaching are effected by means of that heaven arises from the fact that the Lord is in the heavens, as the soul is in a man. For, as was shown above, the Lord is omnipresent, and is not in space, and

therefore distance in the spiritual world is an appearance which varies according to the closer or remoter union of the angels with Him; and this union exists according to their reception of love and wisdom from Him. And as no one can be united with the Lord as He is in Himself, He appears to the angels to be at a distance, like a distant sun; but nevertheless He is present in the whole angelic heaven, as the soul is in a man; and He is also present in every community of heaven, as well as in every angel; for a man's soul is not only the soul of the whole man, but also of every part of him. But as the Lord appears to rule the whole heaven, and through it the world, from the Sun which emanates from Him, and in which He is (*The Divine Love and Wisdom*, Part II.), and as it is allowable for any man to speak according to appearances,—indeed he cannot help doing so—it is also permissible for any one who is not gifted with true wisdom to suppose that the Lord rules everything in general and in particular from His sun; and also that he rules the world by the angelic heaven. Even angels of the lower heavens think according to this appearance; but angels of the higher heavens speak, indeed, according to the appearance, but they think in accordance with the truth, that the Lord Himself rules the universe by means of the angelic heaven. That the simple and the wise speak alike, but do not think alike, may be illustrated by the case of the sun of the world. Every one speaks of it according to the appearance that it rises and sets; but the wise, although they speak in this way, know that it remains stationary, this being the truth while the other is an appearance. The same thing may also be illustrated by appearances in the spiritual world; for space and distance appear there as they do in the natural world; but nevertheless they are appearances which vary according to the differences of affections and consequently thoughts. The same is true of the appearance of the Lord in His sun.

163. A brief description shall now be given of how the Lord leads and teaches every man by means of the angelic heaven. In the book on *The Divine Love and Wisdom*, and above in the present work, and also in that on *Heaven and Hell*, it has been stated from things seen and heard, that the whole angelic heaven is seen by the Lord as one man, and so also is every community in heaven, and

that this is why every angel and spirit is a man in perfect form. And it is also stated in the above-named works, that heaven is not heaven from the selfhood of the angels, but from their reception of the divine Love and Wisdom of the Lord. It is therefore evident that the Lord rules the whole angelic heaven as one man; and that heaven, being essentially a man, is the very image and likeness of the Lord, and that the Lord Himself rules heaven as the soul rules the body. And because the whole human race is ruled by the Lord, it is not ruled by the agency of heaven, but by the Lord through heaven, thus from Himself, because He is heaven, as has been already stated.

164. But as this is an arcanum of angelic wisdom, it can only be understood by a man whose spiritual mind is opened; for he, by virtue of his union with the Lord, is an angel; such a man, in the light of what has been said above, may understand what now follows: i. All men and angels are in the Lord and the Lord in them, according to their union with Him, or, what is the same, according to their reception of love and wisdom from Him. ii. Every one of these has his allotted place in the Lord, and consequently in heaven, according to the nature of his union with, or reception of Him. iii. Every one in his allotted place is in a state distinct from that of others, and from the common good he derives his portion according to his place, office and need, just as everything in the human body does. iv. Every man has his place assigned to him by the Lord according to his life. v. Every man is from infancy introduced into that divine Man whose soul and life is the Lord, and in that divine Man and not apart therefrom, he is led and taught from His divine Love according to His divine Wisdom. But as man is never deprived of his freedom, he can only be led and taught in the degree that he receives the Lord as if by the exercise of his own power. vi. Those who receive the Lord are led to their own places by infinite windings like those of a meandering stream, almost as the chyle is carried through the mesentery and the lacteal vessels into its receptacle, and from this through the thoracic duct into the blood, and so to its destination. vii. Those who are not receptive are separated from those who are within the divine Man, just as the fæces and urine are separated from man. These are arcana of angelic wisdom which man can

in some measure understand; but there are many more which he cannot.

165. III. *The Lord leads man by influx, and teaches him by enlightening his mind.* The Lord leads man by influx, because leading and inflowing are expressions applicable to the love and the will; and the Lord teaches man by enlightening his mind, because teaching and enlightenment are expressions proper to wisdom and the understanding. It is well known that every man acts according to his own love, and is led by others according to it, and not according to his understanding. He is led by his understanding and according to it only when the love or will forms it; and when this is the case the understanding may also be said to be led; but even then the understanding is not led, but the will from which it originates. The term influx is used because it is customary to say that the soul flows into the body, that influx is spiritual and not physical, and that a man's soul or life is his love or will, as has already been stated; moreover influx may be compared to the influx of the blood into the heart, and from the heart into the lungs. That there is a correspondence of the heart with the will, and of the lungs with the understanding, and that the union of the will with the understanding is like the influx of the blood from the heart into the lungs, has been shown in the work on *The Divine Love and Wisdom* (nos. 371-432).

166. But man is taught by enlightenment, because teaching and enlightenment are expressions proper to the understanding; for the understanding, which is man's internal sight, is enlightened by spiritual light just as the eye, or man's external sight, is enlightened by natural light. Both also are similarly taught; but the internal sight, or that of the understanding, is taught by means of spiritual objects, and the external sight, or that of the eye, is taught by means of natural objects. There is spiritual light, and there is natural light, and both are alike in their external appearance, but unlike internally; for natural light comes from the sun of the natural world, and therefore intrinsically is dead; but spiritual light comes from the sun of the spiritual world, and is therefore intrinsically living; it is this latter light that enlightens the human understanding, and not natural light. Natural rational light does not come from this latter source but from the former. It is called natural rational

light, because it is spiritual-natural; for there are three degrees of light in the spiritual world, celestial light, spiritual light, and spiritual-natural light. Celestial light is a flaming and ruddy light, which enlightens the inhabitants of the third heaven; spiritual light is a white and shining light, which enlightens the inhabitants of the middle heaven; and spiritual-natural light resembles the light of day in our world; those who are in the ultimate heaven receive the latter light, and so do those who are in the world of spirits, which is intermediate between heaven and hell; but in the world of spirits this light appears to the good like that of summer on earth, and to the evil like that of winter. It should be noted, however, that the light of the spiritual world has nothing in common with the light of the natural world; they differ as what is living differs from what is dead. It is therefore evident that natural light, or the light of our eyes, does not enlighten the understanding, but spiritual light does. Man does not know this because he has hitherto known nothing about spiritual light. That spiritual light in its origin is divine Wisdom, or divine Truth, was shown in the work on *Heaven and Hell* (nos. 126-140).

167. As the light of heaven has been spoken of, something must also be said of the light of hell. Light in hell is also of three degrees. The light in the lowest hell resembles that from burning charcoal, the light in the middle hell resembles that from the flame of a fire on the hearth, and light in the uppermost hell is like candle-light, and, to some, like moon-light. These different kinds of light, also, are not natural but spiritual, for all natural light is dead, and extinguishes the understanding. The inhabitants of hell have the faculty of understanding, or rationality, as was previously stated, and rationality itself comes from spiritual light, and not in the least from natural light. Now the spiritual light which they have from their rationality is changed with them into infernal light, as the light of day is changed into the darkness of night. Yet all in the spiritual world, both in the heavens and in the hells, see in their own light as clearly as man sees by day in his light; the reason is that the eyes of all are adapted to receive the light which enters them. Thus the eyes of the angels of heaven are adapted to receive their light, and the eyes of the spirits of hell are adapted to receive their own light, and may be compared to those

of owls and bats, which see objects at night and in the evening as clearly as birds in general see them by day, for their eyes are adapted to their own light. But the difference between these kinds of light is evident to those who whilst in one light look towards another kind; for example when an angel of heaven looks into hell he sees nothing but thick darkness there, and when a spirit of hell looks into heaven, he sees nothing but thick darkness there. The reason is that heavenly wisdom is like thick darkness to those who are in hell; and on the other hand the insanity of hell is like thick darkness to those who are in heaven. From these facts it may be seen that the nature of man's understanding is determined by the kind of light he receives, and that every one comes into his own light after death, for he cannot see in any other. And in the spiritual world, where even the body is spiritual, the eyes of all are formed to see in their own light. The life's love of every one forms his understanding to serve its own ends, and therefore also forms its light; for love is like the fire of life, from which comes the light of life.

168. Since few know anything about the enlightenment of the understanding of a man who is taught by the Lord, something shall be said about it. There is an internal and an external enlightenment which man receives from the Lord, and also an internal and an external enlightenment which he acquires for himself. Internal enlightenment received from the Lord consists in his perceiving intuitively whether anything is true or not, as soon as he hears it stated; external enlightenment is a derivative of this perception in his deliberative thought. The internal enlightenment which man acquires for himself is only the result of self-persuasion, and his external enlightenment comes from knowledge which he has acquired. But something shall be said of these severally.

A rational man who receives internal enlightenment from the Lord perceives whether many things are true or not true, as soon as he hears them stated; as for example, that love is the life of faith, or that faith lives from love. A man also perceives from internal enlightenment that whatever he loves he wills, and what he wills he does, and consequently that to love is to act; and again, that whatever man believes from love, this too he wills and does, and consequently that

to have faith is also to act; furthermore that an impious man cannot love God, and so cannot have faith in God. The rational man gifted with internal enlightenment perceives the truth of the following statements as soon as he hears them:—That God is One; that He is omnipresent; that all good is from Him; that all things relate to good and truth; that all good is from Good itself, and all truth from Truth itself. Man perceives the truth of these things and others like them inwardly in himself as soon as he hears them; he has this perception because he is rational, and rationality is illuminated by the light of heaven. *External enlightenment* consists in an illumination of the faculty of deliberative thought derived from such internal enlightenment, and the thought is illuminated in the degree that it abides in the perception which comes from internal enlightenment, and also reflects about what is true and good; for from this it gathers reasons in support of its conclusions. Thought from this external enlightenment sees both sides of a question; on the one side, it sees the reasons that support it, on the other the appearances that impugn it; the latter it dispels, the former it collects. *The interior enlightenment which a man acquires for himself* is wholly different; by it he sees only one side of a question and not the other; and when he has confirmed it, he sees it in a light which apparently resembles the light spoken of above, but it is a wintry light. For example, a judge who, influenced by bribes or his own interest, gives an unjust verdict, sees nothing unjust in it when once he has supported it by law and argument. Some of them do see the injustice; but as they do not wish to see it, they darken their eyes and blind themselves, and so no longer see. It is the same with a judge whose verdicts are biased by friendship, self-interest, or by the ties of kinship. Such persons regard in the same way everything they hear from the mouth of any influential or celebrated man, or that they have hatched from their own intelligence. They are blind reasoners, for their sight comes from the falsities which they confirm, and falsity closes the eyes, whereas truth opens them. Such persons do not see any truth in the light of truth, nor anything just from the love of justice, but only in the light of self-persuasion, which is a delusive light. In the spiritual world they appear like faces without a head, or like faces resembling the human with wooden heads

attached to them; and they are called reasoning animals, because their rational faculty is merely potential.

The external enlightenment which a man acquires for himself exists with those who think and speak from mere knowledge impressed on the memory; they can scarcely confirm anything independently.

169. These are the different kinds of enlightenment, and consequently of perception and thought. This enlightenment by spiritual light is real; but it is not perceived by any one in the natural world, because natural light has nothing in common with spiritual light; but I have sometimes perceived it in the spiritual world, with those who were enlightened by the Lord, as a luminous appearance around the head, glowing with the tints of the human face. With those, however, who were enlightened by themselves, this luminous appearance was not about the head, but about the mouth and above the chin.

170. Besides these kinds of enlightenment there is also another by which the nature of man's faith, intelligence and wisdom are revealed to him; this revelation is such as to carry conviction to his mind. He is sent into a society where genuine faith and true intelligence and wisdom are found; and there his interior rationality is exposed to view, by which he sees the nature of his faith, intelligence and wisdom, and is brought to acknowledge them. I have seen some returning from such an examination, and I have heard them confess that they had no faith, although in the world they had believed that they had much, indeed, that they were conspicuous above others for their faith; and they made a similar confession as regards their intelligence and wisdom. They were persons who were wholly given up to faith alone, who had no charity, and whose intelligence was self-derived.

171. IV. *The Lord teaches man by the Word, and by doctrine and exhortation founded on it; he is thus taught directly by the Lord alone.* It has been stated and explained above, that man is led and taught by the Lord alone, and this by means of heaven and not by it, nor by any angel there; and as he is led by the Lord alone, it follows that he is led directly and not indirectly. How this is done shall now be described.

172. In the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, it has been shown that the Lord is the

Word, and that all the doctrine of the Church must be drawn from the Word. Now because the Lord is the Word, it follows that he who is taught out of the Word is taught by the Lord alone. But as this is difficult to understand, it shall be explained in the following order :

i. The Lord is the Word because the Word comes from Him and treats of Him.

ii. And because it is the divine Truth of the divine Good.

iii. Therefore to be taught out of the Word is to be taught by Him.

iv. This teaching comes none the less directly from the Lord because it is effected by means of instruction from others.

i. *The Lord is the Word, because it comes from Him and treats of Him.* That the Word is from the Lord is not denied by any one in the Church ; but that the Word relates to the Lord alone is not denied, but is unknown ; this, however, is shown in the *Doctrine of the New Jerusalem concerning the Lord* (nos. 1-7, 37-44) ; also in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (nos. 62-69 ; 80-90 ; 98-100). Now as the Word is from the Lord alone, and treats of the Lord alone, it follows that when a man is taught from the Word he is taught by the Lord, for the Word is divine. Who can communicate the Divine and implant it in the heart, except the Divine Himself, from whom it is, and of whom it treats ? Therefore the Lord says, when speaking of his union with the disciples, that they should abide in Him, and His words in them (John xv. 7) ; that His words are spirit and life (John vi. 63) ; and that He makes His abode with those who keep His words (John xiv. 20-24). Therefore to derive one's thought from the Word is to derive it from the Lord, although it appears to come from the Word. That everything in the Word communicates with heaven, has been shown in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, from beginning to end ; and as the Lord is heaven, this means that everything in the Word communicates with Him. The angels of heaven do indeed have a like communication ; but this also is from the Lord.

ii. *The Lord is the Word, because it is the divine Truth of the divine Good.* That the Lord is the Word, He teaches

in John in these words : " In the beginning was the Word, and the Word was with God, and God was the Word, and the Word was made Flesh, and dwelt among us " (John i. 1, 14). As this has hitherto been taken to mean that God taught man through the Word, it has been explained as a hyperbolic expression, implying that the Lord is not the Word itself. The reason is that men did not know that the Word means the divine Truth of the divine Good, or what is the same thing, the divine Wisdom of the divine Love. That these are the Lord himself is shown in Part I. of the work on *The Divine Love and Wisdom* ; and that they are the Word, is shown in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (nos. 1-86). A brief explanation shall also be given of how the Lord is the divine Truth of the divine Good. No man is a man by virtue of his face and body, but by virtue of the good of his love, and the truths of his wisdom ; and because a man is a man on account of these, every one is his own truth and his own good, or his own love and his own wisdom ; but for them he would not be a man. But the Lord is Good itself and Truth itself, or Love and Wisdom itself ; and these are the Word which in the beginning was with God, and was God, and was made Flesh.

iii. *To be taught out of the Word is therefore to be taught by the Lord Himself*, because it is to be taught from Good itself and Truth itself, or from Love itself and Wisdom itself, which are the Word, as has already been said ; but every one is taught according to the faculty of understanding which he derives from his own love ; whatever transcends this soon passes away. All those who are instructed by the Lord in the Word are taught but few truths in the world, but many when they become angels ; for the inner contents of the Word, which are divine things both spiritual and celestial, are implanted in man at the same time, but not disclosed until after his death, when he goes to heaven and enjoys angelic wisdom, which is ineffable when compared to human wisdom, and consequently to that which he himself formerly enjoyed. That the divine things both spiritual and celestial which constitute angelic wisdom, are contained in every single part of the Word, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (nos. 5-26).

iv. *This teaching comes none the less directly from the Lord because it is effected by means of instruction from others.* The Word must be taught to mankind indirectly by parents, teachers, preachers, books, and especially by their reading it. Yet it is not taught by these, but by the Lord through them. This is well known to preachers, who say that they do not speak of themselves, but by the Spirit of God, and that all truth, like all good, comes from God; they can indeed speak the truth, and convey it to people's minds, but not to any one's heart; and what does not lodge in the heart perishes in the understanding, for the heart means a man's love. This shows how man is led and taught by the Lord alone; and when he is taught out of the Word, he is taught directly by the Lord. This is one of the chief arcana of angelic wisdom.

173. That those also receive light through the Word who are outside the Church and do not possess the Word is shown in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (nos. 104-113). And as man has light from the Word, and understanding from that light, and the evil as well as the good possess understanding, it follows that from the primal source of light there proceed the derivations of light, these being perceptions and thoughts of every kind. The Lord says: "Without Me ye can do nothing" (John xv. 5); "A man can receive nothing, except it be given him from heaven" (John iii. 27); and "the Father in the heavens maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. v. 45). By the sun here, as elsewhere in the Word, is meant, in the spiritual sense, the divine Good of the divine Love, and by rain, the divine Truth of the divine Wisdom. These are given to the evil and the good, and to the just and the unjust, for otherwise no one could have perception and thought. It was shown above that there is only one life, from which all receive their life; and perception and thought are attributes of life, and therefore perception and thought come from the same fountain as life. It has already been fully shown that all the light which forms the understanding comes from the sun of the spiritual world, which is the Lord.

174. v. *Man is led and taught by the Lord in externals, although he appears to lead and teach himself.* This is true

of man's external but not of his internal life. No one knows how the Lord leads and teaches man interiorly, just as no one knows how the soul operates in order that the eye may see, the ear hear, the tongue and mouth speak, the heart impart motion to the blood, the lungs breathe, the stomach digest, the liver and pancreas work, the kidneys secrete, and innumerable other things. These things are not felt or perceived by man. It is similar with the things done by the Lord in the interior substances and forms of the mind, which are infinitely more numerous. The Lord's operations in them are not felt by man; but the effects, which are numerous, are felt, and so are some of the causes of the effects. These are the externals in which man acts conjointly with the Lord. And as externals are inseparable from internals, for they are connected together in a single series, no disposition can be made by the Lord in internals, except in accordance with the disposition made in externals by the agency of the man. Every one knows that a man thinks, wills, speaks and acts to all appearances as if he did so by some inherent power; and every one can see that without this appearance he would have no will or understanding, thus no affection or thought, and would receive no good or truth from the Lord. Such being the case, it follows that without this appearance there could be no knowledge of God, no charity and faith, consequently no reformation and regeneration, and therefore no salvation. From these facts it is evident that this appearance is given to man by the Lord for the sake of all these uses, and chiefly that he may have a power of reception and reciprocation by which the Lord may be united with him, and he with the Lord, and that by this union he may live for ever. This is the appearance which is meant here.

IT IS A LAW OF THE DIVINE PROVIDENCE THAT A MAN SHOULD NOT PERCEIVE OR FEEL ANYTHING OF THE OPERATION OF THE DIVINE PROVIDENCE, BUT NEVERTHELESS SHOULD KNOW AND ACKNOWLEDGE IT

175. The natural man who does not believe in the divine Providence thinks to himself, "What is divine Providence, when the wicked gain more honour and wealth than the good, and when many other such things fall to those who do not believe in the divine Providence, rather than to those who

do; and, moreover, the unbelieving and ungodly can bring injury, loss, misfortune and sometimes death upon the believing and godly, and this by cunning and malice?" And so he thinks, "Do I not see by experience as in clear daylight that deceitful arts, provided a man by his crafty ingenuity can clothe them with an appearance of sincerity and justice, prevail over fidelity and uprightness? What is all else but necessity, causation, and accident, in which nothing is to be seen of divine Providence? Is not necessity a law of nature? Are not consequences the result of some cause flowing¹ from natural or civil laws? And are not accidents the result of unknown causes, or purely fortuitous?" So thinks the natural man who ascribes nothing to God, but all things to nature; for he who attributes nothing to God, attributes nothing to the divine Providence, for God and divine Providence are inseparable. But the spiritual man says or thinks differently. Although he has no mental perception of the course of divine Providence, and it is invisible to him, still he knows and acknowledges that it exists. Now as the above-mentioned appearances and consequent fallacies have blinded the understanding, which cannot see unless the fallacies and falsities which have induced blindness and thick darkness be dispelled, and as this can only be done by means of truths, which have the power of dispelling falsities, these truths must be disclosed; for the sake of clearness this shall be done in the following order:

I. If a man perceived and felt the operation of divine Providence, he would not act in freedom according to reason.

II. If a man clearly saw the operation of divine Providence, he would interfere with its order and sequence, and would pervert and destroy it.

III. If a man saw the operation of divine Providence, he would either deny God, or think himself a god.

IV. Man is allowed to see the divine Providence from behind, but not in front, also while he is in a spiritual state, but not while he is in a natural state.

176. I. *If a man perceived and felt the operation of divine Providence, he would not act in freedom according to reason,*

¹ Reading *fluentis*.—Tr.

nor would anything appear to him to be done by himself; and the same result would follow if he had a knowledge of future events.

It was clearly shown above that it is a law of the divine Providence that man should act in freedom according to reason; also that everything that a man wills, thinks, speaks and does should appear to come from himself; and that without this appearance no man would have anything of his own, nor would he be his own master, and thus he would have no selfhood; and so he would have no responsibility, without which it would not matter whether he did evil or good, whether he embraced the faith of God or the false persuasions of hell; in a word, he would not be a man. It must now be shown that man would have no liberty to act according to reason, and that he would not seem to be acting of his own accord, if he perceived and felt the operation of the divine Providence. For if he perceived and felt it, he would also be led by it; for the Lord leads all by means of His divine Providence, and man only appears to lead himself, as was also shown above; and therefore if he were led, with a vivid perception and sensation of being led, he would not be conscious of life; and then he would be impelled to speak and act almost like an automaton. If he were still conscious of life, he would then be led as one bound in manacles and fetters, or like a beast harnessed to a cart. Who cannot see that a man would then have no freedom; and if he had no freedom he would have no reason; for every one thinks from freedom and in freedom, and whatever he does not thus think seems to come not from himself, but from some one else; indeed, if you consider this deeply, you will see that he would have no thought, still less any reason, and therefore would not be a man.

177. The operation of the Lord's divine Providence is to withdraw man from evils. If any one, even were he not led as a captive, were yet to perceive and feel this unceasing operation, would he not continually resist it, and then either strive against God, or interfere with the divine Providence? In the latter case he would imagine himself also to be a god; in the former he would cast off all restraint and deny God. Thus it is evident that there would be two forces continually acting against each other, the force of evil from man, and the force of good from the Lord; and

when two opposites act against each other, either one conquers or both perish; but in this case, if one were to conquer both would perish; for human evil does not receive good from the Lord instantaneously, nor does good from the Lord cast out evil from man instantaneously; if either were effected instantaneously, there would remain no life in the man. These and many other hurtful consequences would ensue, if man were clearly to perceive or feel the working of divine Providence. But this will be fully explained by examples in what follows.

178. Man is also debarred from the knowledge of future events, in order that he may act in freedom according to reason; for it is well known that whatever a man loves, he desires to bring about, and he gains his end by means of his reason; also that there is nothing that a man revolves in his mind, which does not arise out of his love, in order that by means of thought it may be put into effect. And therefore if he foresaw the effect or event from divine prediction, his reason would go to sleep, and with his reason his love; for both love and reason cease their activity when the effect is reached, and from that make a new departure. It is the delight of reason to foresee from love the effect in thought, not as an accomplished fact, but by anticipation—not in the present but in the future. This is the origin of *hope*, which increases or diminishes as reason foresees or anticipates the event. This delight is fulfilled in the event; but it is afterwards obliterated, together with the thought concerning the event. It would be the same, if an event were known beforehand. The mind of man is continually engaged in these three things, the end, the cause, and the effect. If one of these were lacking, the human mind would lose its vitality. The affection of the will is the originating end; the thought of the understanding is the effective cause; bodily action, speech, or external sensation, are the effects produced by the end through the thought. Every one knows that the human mind would be lifeless if it had only the affection of the will and nothing else, and so it would be if it merely experienced the effect. The mind, therefore, has its life not from one only of these things, but from the three conjointly. This life of the mind would be diminished and weakened by the foreknowledge of any event.

179. Since a foreknowledge of future events would destroy

the distinctive human faculty of acting in freedom according to reason, a knowledge of the future is granted to no one; but it is right for every one to form rational conclusions about future events, for this is the life of reason and of everything pertaining to it. This is why a man does not know what his lot will be after death, and why he is ignorant of future events; for if he knew these things, he would no longer meditate inwardly how to act or live in order to bring them about; he would merely realise that they were bound to happen, and this state would close up his inner mind, which is the special abode of liberty and rationality, the two faculties of his life. The desire to foreknow the future is innate in most people, and it has its origin in a love of evil; it is therefore taken away from those who believe in the divine Providence, and they receive instead a confidence that the Lord ordains their lot, and consequently they do not desire to foreknow it, lest in any way they should interfere with the divine Providence. The Lord teaches this repeatedly in Luke xii. 14-48. Many things that happen in the spiritual world prove that this is a law of the divine Providence. Most persons, when they enter that world after death, desire to know what their lot will be, and they are told that if they have lived well their lot will be in heaven, but if they have lived ill, it will be in hell. But since even the evil fear hell, they ask what they shall do and believe, that they may enter heaven; they receive however the following reply:—“Act and believe as you will, but be sure that only in heaven, and not in hell, is good done and truth believed. Seek out what is good and true, think what is true, and do what is good, if you are able.” Thus every one is left to act in freedom according to reason in the spiritual world as in the natural; but as they have done in this world, so they do in the next, for every one's life awaits him there, and he receives his lot accordingly; for one's lot is bound up with one's life.

180. II. *If a man clearly saw the operation of divine Providence, he would interfere with its order and sequence, and would pervert and destroy it.* That the rational man, and the natural man also, may clearly perceive the truth of this, it must be illustrated by examples in the following order:—

Firstly, external things are so connected with internal things that they are inseparably united in every action.

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Secondly, man acts conjointly with the Lord only in certain external actions; if he were also to act thus in internals he would pervert and destroy the whole order and sequence of the divine Providence.

But, as said before, these statements must be illustrated by examples.

First: *External things are so connected with internal things that they are inseparably united in every action.* This may be illustrated by examples taken from various parts of the human body. In the whole body and in every part of it there are external and internal parts. Its external parts are called skins, membranes and coats; the internal parts are forms variously composed and interwoven by means of nerve fibres and blood-vessels. Processes emitted from the covering that surrounds these, interpenetrate all the inner and inmost parts; thus the external covering unites itself with all the internal parts, which are organic forms composed by means of the nerves and blood-vessels. It follows that as the external covering acts or is acted upon, so also the internal parts act or are acted upon, for all are closely bound up with one another. Take some general covering in the body, the pleura, for example, which is the covering of the chest, or of the heart and lungs, and examine it with an anatomical eye; or, if you have not made a study of anatomy, consult anatomists, and you will perceive that this general covering, by various circumvolutions and also by finer and finer processes emitted from itself enters into the inmost parts of the lungs, even into the smallest bronchial tubes, and into the very follicles that are the origins of the lungs, not to mention its subsequent continuations through the trachea to the larynx towards the tongue. From these facts it is evident that there is a continuous connection between the outermost and the inmost parts; and therefore as the outermost covering acts or is acted upon, so also the inner parts from their inmost recesses act or are acted upon. This is the reason why when this outermost coat, the pleura, is congested, inflamed or ulcerated, the lungs labour from their inmost recesses; and if the disease grows worse, all action of the lungs may cease, and the man die. It is the same with everything else in the whole body; as, for example, with the peritoneum, which is the general covering of all the abdominal viscera; and also with the

coats surrounding the several organs, as the stomach, liver, pancreas, spleen, intestines, mesentery, kidneys, and the organs of generation in both sexes. Take any one of these abdominal viscera, and either examine it yourself and you will see, or ask those skilled in the science and you will hear. Take, for instance, the liver, and you will find that there is a connection between the peritoneum and the coat of that organ, and, through its coat, with its inmost parts; for there are continuous processes emitted from the coat towards the interior parts, which reach their inmost recesses, and by these means all the parts are so bound together that when the covering acts or is acted upon, the whole form likewise acts or is acted upon. It is the same with the other organs, because in every form the general and the particular, or the universal and the singular, by a wonderful union act as one. It will be seen below that the changes and variations of state in spiritual forms, which have relation to the operations of the will and the understanding, are similar to those which take place in natural forms and their operations, which have relation to motion and action. Now, as man operates conjointly with the Lord in some external actions, and the liberty of acting according to reason is never taken away from any one, it follows that the Lord cannot act otherwise internally than as He acts conjointly with man externally. And therefore if a man does not shun and turn away from evils as sins, the external thought and will, and at the same time their internal counterparts, become vitiated and destroyed; just as when the pleura is affected by the disease called pleurisy, which causes the death of the body.

Secondly: *If man were to act conjointly with the Lord in internals, he would pervert and destroy the whole order and sequence of the operation of the divine Providence.* This also may be illustrated by examples from the human body. If a man knew of all the operations of both brains upon the fibres, of the fibres upon the muscles, and of the muscles upon the actions, and from this knowledge were to control all things as he controls his actions, would he not pervert and destroy them all? If he knew how the stomach digests, how the surrounding viscera absorb their portion, build up the blood, and distribute it for the sake of every vital function, and if he had the same control of these operations as he has of external matters, such as eating and drinking,

would he not pervert and destroy them all? Since he cannot direct his external life, which seems a simple matter, without ruining it by luxury and intemperance, what would he do if he had the control of internal operations, which are infinite in number? This is why the internal operations are altogether beyond the control of man's will, so that he cannot deliberately interfere with them and subject them to his control, with the exception of the muscles, which act as a covering; moreover, he does not know how these act, but only knows that they do act. It is the same with the other organs; suppose that a man were to control the inner parts of the eye in seeing, of the ear in hearing, of the tongue in tasting, of the skin in feeling, of the heart in its systolic action, of the lungs in breathing, of the mesentery in distributing the chyle, of the kidneys in secretion, of the organs of generation in procreation, of the womb in perfecting the embryo, and so on; would he not in numberless ways pervert and destroy in them the progressive order of the divine Providence? It is well known that man is restricted to external actions; for example, he sees with the eye, hears with the ear, tastes with the tongue, feels with the skin, breathes with the lungs, begets children, and so on. Is it not enough for him to know about these external matters, and to control them for the sake of mental and bodily health? Seeing that he cannot even do this, what would be the result if he had also the control of internal operations? From these considerations it should be evident that if a man clearly saw the workings of the divine Providence, he would interfere with the order and sequence of its operations, and would pervert and destroy them.

181. What is true of the natural things of the body, is also true of the spiritual things of the mind, because all mental things correspond to bodily things; this is why the mind has such complete external and general control over the body. It controls the eye in seeing, the ear in hearing, the mouth and tongue in eating and drinking and in speaking, the hands in working, the feet in walking, and the generative organs in conception. The mind not only excites the external but also the internal organs to these actions in their whole series, the ultimate from the inmost, and the inmost from the ultimate. So while it incites the mouth to speak, it at the same time excites the lungs, the larynx, the glottis, the tongue,

the lips, each to perform its proper function, and it also causes the face to assume a suitable expression. It is therefore evident that what has been said of the natural forms of the body must also be said of the spiritual forms of the mind; and that what has been said of the natural operations of the body, must also be said of the spiritual operations of the mind; consequently, as man regulates the external actions, the Lord regulates the internal; this He does in one way if man regulates his external actions from himself, but in another way if he regulates his actions from the Lord, and at the same time as if he did so from himself. Man's mind, moreover, is in a perfect human form, for it is his spirit, which after death is seen as a man just as in the world; there are therefore similar things in both body and mind. Consequently what has been said of the union of external with internal activities in the body, must also be applied to the union of external with internal operations in the mind, the sole difference being that the one is natural, and the other spiritual.

182. III. *If a man clearly saw the operation of divine Providence, he would either deny God, or think himself a god.* The merely natural man says to himself, "What is divine Providence? Is it anything but a word that the common people have heard from a priest? Who sees anything of it? Is not everything in the world accomplished by prudence, wisdom, cunning, or malice? And are not all the results they accomplish necessary consequences, or mere accidents? Does the divine Providence lie concealed in such things as these? How can it be in deceit and cunning? And yet divine Providence is said to control all things. In that case, let me see it, and I will believe in it. Can any one believe in it before he sees it?" Thus speaks the merely natural man; but the spiritual man speaks differently. As he acknowledges God, he also acknowledges the divine Providence, and he also sees it. But he cannot make it evident to any one who thinks only naturally and from nature, for such a man cannot raise his mind above nature, nor see in its phenomena anything of the divine Providence, nor draw conclusions about Providence from its laws, which are also laws of the divine Wisdom. And so if he were to see clearly the workings of divine Providence, he would attribute it to nature, and thus would not only envelop

it in fallacies, but would also profane it; and instead of acknowledging it, he would deny it; and he who in heart denies the divine Providence, also denies God. A man will believe either that God governs all things, or that nature does. He who believes that God governs all things, thinks that they are governed by Love itself and Wisdom itself, thus by Life itself; but he who believes that nature governs all things, thinks that they are governed by natural heat and light, which in themselves are dead because they proceed from a dead sun. Does not what is living govern what is dead? Can what is dead govern anything? If you think that what is dead can generate life, you are insane; life must come from Life.

183. It seems improbable that a man would deny God if he clearly perceived the operation of divine Providence; for it seems as though any one who clearly perceived it could not but acknowledge it, and thus acknowledge God; but it is altogether otherwise. The divine Providence never acts in unison with the love of a man's will, but always against it; for man, in consequence of his hereditary evil, is always ardently pressing towards the lowest hell; but the Lord by His Providence continually leads him away and withdraws him from it, first towards a milder hell, then away from hell, and at length to Himself in heaven. This effort of the divine Providence is unceasing, and therefore if man clearly perceived or felt himself being thus withdrawn or led away, he would be angry, would regard God as his enemy, and from the evil of his selfhood would deny Him. In order, therefore, that man may not know this, he is kept in freedom, and therefore supposes that he is leading himself. But let some instances serve as illustration:—Man, owing to his hereditary nature, desires to become great, and also to become rich, and unless these desires are moderated, he aspires to become still greater and richer, and at length to be the greatest and richest of all men; and he would not stop there, but would desire to be greater than God Himself, and to own heaven itself. This lust of possession is deeply hidden in hereditary evil, and consequently in man's life, and in human nature. The divine Providence does not remove this evil instantaneously, for in that case man would cease to live; but removes it so quietly and gradually that man is unconscious of the

change. This is done by letting him act according to the thought which he considers reasonable; and then by various means, rational, civil and moral, the divine Providence leads him away from that state so far as he can be led in freedom. Nor can evil be removed from any one unless it comes forth, is seen, and acknowledged; it is like a sore which cannot be healed unless it is opened. If, therefore, a man were to know and perceive that the Lord by His divine Providence is thus working against his life's love, in which he finds his highest delight, he could not but resist and become enraged, impugn it, revile it, and at length in consequence of his evil nullify the operation of divine Providence, by denying it and thus denying God; especially if he thought that he was being debarred from success, cast down from honour, and stripped of wealth. But it must be observed that the Lord never deters a man from seeking positions of honour, or from amassing wealth, but only from greedily seeking honours for the mere sake of ambition, or for the sake of himself, and also from amassing wealth for its own sake, or as a means of gaining power. But when He leads him away from these ends, He leads him to the love of uses, so that he may value the distinction he enjoys not for his own sake, but for the sake of the services it enables him to render, and thus as belonging to him for the sake of use, and not as being useful only to himself; and so also with wealth. The Lord teaches in many places in the Word that He always humbles the proud and exalts the humble, and what He there teaches is also a law of His divine Providence.

184. The same is the case with man's other hereditary evils, such as adultery, fraud, revenge, blasphemy, and so on; none of these could be removed unless man were at liberty to think and will them, that so he might remove them, as if he did it of himself; nevertheless he cannot do this unless he acknowledges the divine Providence, and prays that it may accomplish the work. Without the joint operation of human liberty and divine Providence, those evils would be like poison kept within, and not cast out, which would soon spread and carry death to every part; and they would be like a disease of the heart itself, which soon kills the whole body.

185. The best illustration of this is the case of men after

death in the spiritual world. Most of those who in the natural world had become great and wealthy, and had valued honours and riches for the sake of their own aggrandisement alone, at first talk about God, and about the divine Providence, as if they had acknowledged these in their hearts. But because they then clearly see the divine Providence, and realise accordingly that their final lot is in hell, they combine with the devils there, and then not only deny, but also blaspheme God; and at last they become so insane as to acknowledge the more powerful of the devils as their gods, and they desire nothing more ardently than to become gods themselves also.

186. Man would resist God, and would also deny Him, if he plainly saw the workings of His divine Providence, because he is in the delight of his love, and this delight constitutes his very life. And therefore, when a man is kept in the delight of his life, he is in freedom; for freedom and that delight are inseparable. If therefore he were to perceive that he is continually being led away from his delight, he would be enraged, as if with an enemy who threatened his life. To avoid this, the Lord does not let His divine Providence be seen, but by it He leads man as gently as a ship is borne along by an imperceptible stream, or a favourable current. In consequence of this, man does not know but that he is constantly in the exercise of his selfhood, for freedom and selfhood are inseparable. It is therefore evident, that man by freedom appropriates what the divine Providence introduces; but this could not be so if the divine Providence were manifest. To be appropriated is to become incorporated in the life.

187. IV. *Man is allowed to see the divine Providence from behind, but not in front; also while he is in a spiritual state, but not while he is in a natural state.* To see the divine Providence from behind, and not in front, is to see it after the event, and not before; and to see it in a spiritual but not in a natural state, is to see it from heaven, and not from the world. All who receive influx from heaven, and acknowledge the divine Providence, and especially those who by reformation are made spiritual, when they see events occur in some wonderful sequence, see, as it were, the divine Providence, and by an inward acknowledgment affirm that it exists. They do not desire to see it in front, that

is before the event, for they fear lest their own will should in any way interfere with its order and sequence. It is different with those who admit into their minds only influx from the world, and none from heaven, especially if they have become natural-minded from the confirmation of appearances. These do not see anything of the divine Providence from behind, or after the event, but they desire to see it from in front, or before the event; and because the divine Providence works by means, using man or the world as its instruments, therefore whether they see it from in front or behind, they attribute it either to man or to nature, and thus confirm themselves in the denial of it. The reason why they attribute it to man or to nature is, that their understanding is closed above, and open only below, thus closed towards heaven, and open towards the world; and it is not possible to see the divine Providence from the world, but only from heaven. I have sometimes wondered whether they would acknowledge the divine Providence if their understanding were opened above, and they saw, as in clear daylight, that nature in itself is dead, and that human intelligence in itself is nothing, but that both appear to be alive by virtue of the influx which they receive; and I perceived that those who have confirmed themselves in favour of nature and human prudence would not acknowledge it, because the natural light flowing in from below would instantly extinguish the spiritual light flowing in from above.

189. The man who has become spiritual by the acknowledgment of God, and wise by putting away his selfhood, sees the divine Providence at work in the whole world, and in every single part of it. He sees it whether he looks at natural, civil, or spiritual things, and this both in the simultaneous and the successive relations of things, in ends, causes, effects, uses, forms, and in things great and small, and especially in the salvation of men; for example, in the fact that Jehovah gave them the Word, taught them by it concerning God, heaven, hell and eternal life, and that He Himself came into the world to redeem and save men. When natural light is pervaded by spiritual light, the man sees these and many other things, and the divine Providence in them. But the merely natural man sees none of them. He is like one who sees a magnificent temple, and hears a

preacher enlightened in divine things, and says at home that he has seen nothing but a house of stone, and has heard nothing but articulate sounds; or like a near-sighted person, who enters an orchard adorned with fruits of every kind, and then goes home and says that he has only seen a wood and trees. When such persons become spirits after death and are raised up into the angelic heaven, where all things exist in forms representative of love and wisdom, they do not even see that such objects exist; I have seen this tried with many who have denied the Lord's divine Providence.

190. There are many constant things which have been created in order that it may be possible for mutable things to exist. The constant things are the regular changes in the rising and setting of the sun, moon and stars, their obscuration by occultations, called eclipses, the heat and light they emit, the seasons of the year, spring, summer, autumn and winter, the times of the day, morning, noon, evening and night; also the atmospheres, waters and lands, regarded in their intrinsic nature; the power of growth in the vegetable kingdom, and the power of propagation in the animal kingdom; and further whatever is constantly produced by these when they are set in action according to the laws of order. These things, and many more, have been created in order that an endless variety of things may exist; for variable things cannot exist except in things immutable, regular and certain. But let us take some examples:—the varieties of plants could not exist unless the rising and the setting of the sun, and the heat and light it emits were constant. Music is of endless variety, but it could not exist unless the laws of the atmospheres, and the form of the ear were constant. The varieties of sight, which are also endless, could not exist unless the ether were constant in its laws, and the eye in its form; in the same manner colours could not exist unless the light were constant. It is the same with thoughts, words and actions, which are also of endless variety; these could not exist unless the organic forms of the body were constant. Must not a house be a stable structure, in order that man's various activities may be carried on in it? Must not a church be stable for the purpose of worship, sermons, instruction and pious meditation? So in other cases. As regards the varieties themselves,

which have their existence in things constant, fixed, and definite, they go on infinitely, and have no end, and yet there is never one wholly the same as another among all the things of the universe, or in any one of them; nor can there be in those that will follow, to eternity. Who arranges these varieties progressing to infinity and eternity so that they may exist in due order, but He who created the constant things in order that by them the varieties might have existence? And who can set in due order the infinite varieties of life among men, but He who is Life itself, that is Love itself, and Wisdom itself? Without His divine Providence, which is as it were continual creation, could men's numberless affections, and their thoughts arising from them, and thus the men themselves, be organised into a whole?—evil affections and their attendant thoughts forming one devil, which is hell; and good affections and their attendant thoughts forming the presence of one Lord in heaven? That the whole angelic heaven is in the Lord's sight, as it were, one Man, who is His image and likeness, and that the whole of hell is opposed to it as one human monster, has been stated and explained several times before. This has been said, because some natural men get arguments suggested by their own infatuation in favour of nature and their own prudence even from the constant and fixed things which are necessary in order that things variable may come into existence by their means.

THERE IS NO SUCH THING AS SELF-DERIVED PRUDENCE, THERE ONLY APPEARS TO BE; AND IT IS RIGHT THAT THERE SHOULD BE THIS APPEARANCE; BUT THE DIVINE PROVIDENCE IS UNIVERSAL BECAUSE IT DEALS WITH THE MINUTEST DETAILS

191. To say that there is no such thing as self-derived prudence is wholly contrary to appearance, and is therefore contrary to the general belief; and this being so, no one who, relying on the appearance believes that human prudence alone avails, can be convinced except by reasons founded upon considerations of a higher order, which must be deduced from an investigation of causes. The above-mentioned appearance is an effect, and a series of causes will disclose its origin. In these preliminary remarks, something shall be said about the general belief on this subject. The teaching

of the Church, that love and faith, wisdom and intelligence, and therefore prudence also, and in general all good and truth, are not from man but from God, is contrary to appearances. If this teaching is accepted, it must also be admitted that there is no such thing as self-derived prudence, but that it only appears to exist. Prudence arises from no other source than intelligence and wisdom, and these come only from understanding, and, consequently, from thinking what is true and good. These statements are accepted and believed by those who acknowledge the divine Providence, but not by those who believe only in human prudence. Now the truth must either be what the Church teaches, that all wisdom and prudence come from God, or what the world teaches, that all wisdom and prudence come from man. Can these two views be reconciled in any other way than by saying, that what the Church teaches is the truth, and that what the world teaches is the appearance? For the Church draws its proof from the Word, but the world from its selfhood, and the Word is from God, and selfhood from man. Since prudence comes from God, and not from man, a Christian in his devotions prays that God will direct his thoughts, counsels, and deeds; and he also adds that of himself he cannot do this. And when he sees any one doing good, he says that he has been led to it by God, and so forth. Who can speak thus unless at the time he inwardly believes it? Now an inward belief of this truth comes from heaven. But when he thinks to himself, and collects arguments in favour of human prudence, he can believe the contrary; and this belief comes from the world. But with those who acknowledge God in their heart, the inward faith prevails; and with those who do not acknowledge God in their heart, although they may with the lips, the outward faith prevails.

192. We have said that any one who, judging by the appearance, believes that human prudence alone avails, cannot be convinced except by reasons founded upon considerations of a higher order, which must be deduced from causes. In order, therefore, that reasons deduced from causes may be presented to the understanding, they shall be set forth in the following order.

I. All a man's thoughts come from the affections of his

life's love, and there are no thoughts whatever, nor can be, except from these.

II. The affections derived from the love which constitutes a man's life, are known to the Lord alone.

III. The Lord by His divine Providence directs the affections of a man's life's love, and at the same time the thoughts from which human prudence is derived.

IV. The Lord by His divine Providence arranges the affections of the whole human race into one form, which is the human form.

V. Heaven and hell, which are from the human race, are consequently in the human form.

VI. Those who have acknowledged nature and human prudence alone, constitute hell, and those who have acknowledged God, and His divine Providence, constitute heaven.

VII. All these things depend on the appearance to man that he thinks and acts by a self-generated power.

193. I. *All a man's thoughts come from the affections of his life's love, and there are no thoughts whatever, nor can be, except from these.* The essential nature of the love which constitutes the life of man, of affections and their thoughts, and of bodily sensations and actions derived from them, has been discussed in this work, and also in *The Divine love and wisdom*, particularly in Parts I. and V. Now since these are the causes of which human prudence is an effect, it will be necessary here also to say something about them; for matters recorded elsewhere cannot be closely connected with later statements unless they are repeated, and compared with them. In a former part of the present work and in *The Divine Love and Wisdom*, it has been shown that the Lord possesses divine Love and Wisdom; that these are life itself; that from these are derived the will and understanding of man, his will from the divine Love, and his understanding from the divine Wisdom; that the heart and lungs in the body correspond to them; and that it is therefore evident that, as the pulsation of the heart together with the respiration of the lungs governs the whole man as to his body, so the will together with the understanding, governs the whole mind of man; and that thus there are two principles of life in every man, the one natural and the other spiritual, and that the natural principle of life is the pulsation of the heart,

and the spiritual principle of life is the will of the mind; and that each unites with its consort, with which it continually dwells, and performs the functions of life, the heart conjoining the lungs with itself, and the will conjoining the understanding with itself. Now as love is the soul of the will, and wisdom the soul of the understanding, both of them being from the Lord, it follows that love is the life of every one, and that the nature of this life depends on its union with wisdom; or, what is the same, that the will is the life of every one, and that its nature depends on its union with the understanding. But more about these matters may be seen above in this work, and especially in Parts I. and V. of *The Divine Love and Wisdom*.

194. It has also been shown in the above-named works that the life's love puts forth from itself subordinate loves, which are called affections, and that these are either exterior or interior; also that taken together they form as it were one dominion or kingdom, in which the life's love is lord or king. It has also been shown that each of these subordinate loves or affections takes to itself its own consort, the interior affections uniting to themselves consorts called perceptions, and the exterior affections adjoining to themselves consorts called thoughts; that each dwells constantly with its own consort, and performs its vital functions; and that each union is like that of the BEING and MANIFESTATION of life, each of which is powerless without the other; for what would be the BEING of life without its MANIFESTATION, and what the MANIFESTATION of life without its BEING? It has also been shown, that the union of life is like that of sound and harmony, or of sound and speech, or, in general, of the pulsation of the heart and the respiration of the lungs; which union is such, that each is powerless without the other, and each becomes efficient by union with the other: they must either be united, or give rise to union. Take sound for example: It is a mistake to suppose that sound has any meaning unless it has some distinctive quality; a man's voice also corresponds to his affection; and as it always has some distinctive quality, the affection of a speaker's love is known from the tone of his voice, and his thought is known from its variations, that is, from his words. This is why the wiser angels perceive the ruling love of a man's life, together with certain affections derived from it, merely from the tone of

his voice. These facts have been adduced to show that no affection can exist without its corresponding thought, nor thought without its corresponding affection. But more on these subjects may be seen above in the present work, and also in *The Divine Love and Wisdom* (Part V.).

195. Now as the love characteristic of every one's life has its proper delight, and its allied wisdom has its pleasure, so it is with every affection, which is essentially a subordinate love, derived from the life's love, as a stream from its fountain, as a branch from a tree, or as an artery from the heart; and therefore every particular affection has its own proper delight, and every derivative perception and thought has its pleasure. It follows therefore, that these delights and pleasures constitute man's life. What is life without delight and pleasure? It would not be life but death. If these delights are diminished, a man grows cold, or torpid; if they are taken away, he breathes his last and dies. Vital heat comes from the delights of the affection, and from the pleasures of the perceptions and thoughts. Since every affection has its delight, and the derivative thought its pleasure, we may see the origin of good and truth, and also their essential nature. To every one good is that in which his affection delights, and truth is that which his thought derived from his affection finds agreeable; for every one calls good, whatever, from the love of his will, he feels to be delightful; and he calls truth, whatever, from the wisdom of his understanding, he finds agreeable. Both flow from the love characteristic of his life, as water flows from a fountain, or as blood from the heart; both taken together are like water or atmosphere in which the whole human mind is immersed. Delight and pleasantness are spiritual in the mind, but natural in the body; in each sphere they constitute man's life. This shows what it is that a man calls good, and what he calls truth; also what it is that a man calls evil, and what he calls falsity; he calls evil whatever destroys the delight of his affection, and falsity, whatever destroys the pleasure of his thought; it follows also that evil and falsity from the pleasure they give may be called good and truth, and may be believed to be so. Goods and truths are, indeed, changes and variations of state in the forms of the mind; but these are felt, and live, solely by means of the delight and pleasure they give. These

things have been mentioned to show wherein the life of affection and thought consists.

196. Now as it is man's mind, and not his body, which thinks, and it thinks from the delight of its affection, and as man's mind is his spirit which lives after death, it follows that man's spirit is nothing but affection, and its derivative thought. That there cannot be any thought without affection, is clearly evident from the cases of spirits and angels in the spiritual world; for there all think from the affections of their life's love, and the delight of these affections proceeding from every one, is like an atmosphere surrounding him, and all there are associated together according to these spheres exhaled from their affections through their thoughts; the nature also of every one is recognised from the sphere of his life. It is therefore evident that every thought is derived from affection, and that it is the form of its own affection. The case is similar with the will and the understanding, with good and truth, and with charity and faith.

197. II. *The affections derived from the love which constitutes a man's life are known to the Lord alone.* Man knows his own thoughts and thence his intentions, because he perceives them in himself; and as all prudence exists by means of these, he perceives prudence also as existing in himself. If, then, his life's love is the love of self, he acquires the pride of self-intelligence, and arrogates prudence to himself; he also collects arguments in support of it, and so loses his belief in the divine Providence. The same thing happens if his life's love is the love of the world, but this does not cause him to lose his belief to the same extent. It is therefore evident, that these two loves attribute everything to man and his own prudence, and if inwardly examined, are found to attribute nothing to God and His Providence. When therefore such men hear it said that the truth is that human prudence is of no account, but that the divine Providence alone governs all things, they laugh, if they are confirmed atheists; but if they retain in the memory some religious knowledge, and they are told that all wisdom comes from God, they indeed assent at the first hearing, but inwardly, in their spirit, they deny it. Such, especially, are those priests who love themselves more than God, and the world more than heaven, or, what is the same, who worship God for the sake of honour and gain, and nevertheless preach

that all charity and faith, good and truth, wisdom and prudence come from God, and not from man. In the spiritual world, I once heard two priests disputing with a certain ambassador as to whether human prudence is from God or from man. They were carrying on a heated argument. At heart, all three believed that human prudence accomplishes everything, and the divine Providence nothing; but the priests, who were filled with theological zeal, said that nothing of wisdom or prudence is from man; and when the ambassador retorted that in that case nothing of thought is from him, they agreed to that also. And as the angels perceived that all three believed alike, they said to the ambassador, "Put on the vestments of a priest, and think yourself a priest, and then speak." He put them on, and thought in this way; and then he declared loudly, that there could not possibly be any wisdom or prudence in man except from God; and he defended this with his accustomed eloquence, and with numerous rational arguments. Afterwards they said to the two priests, "Lay aside your vestments, and put on the garments of political ministers, and imagine yourselves to be such"; they did so, and they then at once thought from their inner self, and used the arguments that they had before secretly entertained, in support of human prudence against the divine Providence. After this, the three being of the same belief, became cordial friends, and together they entered upon the way of self-prudence, which leads to hell.

198. It was shown above, that a man has no thought except from some affection of his life's love, and that thought is nothing but the form of affection. But as man sees his thought, but cannot see his affection (for this he only feels), it follows that it is from his sight, which observes external appearances, and not from his affection, that he concludes that self-prudence does everything; for affection is itself invisible, and is only felt. Affection manifests itself only by a certain delight and pleasure in thinking and in reasoning; and then this pleasure and delight unite with thought in those who, from the love of self or the love of the world, believe in their own prudence; and thought flows on in its delight, as a ship does in the current of a river, which the master does not notice as he does the sails which he spreads.

199. Man can indeed reflect upon the delight of his external affection, when it unites with the delight of some bodily sense; but still he does not realise the fact, that that delight comes into his thought from the delight of his affection. For example: When a licentious man sees a harlot, his eye sparkles with the fire of lasciviousness, which kindles a delight in his body; nevertheless he does not feel the delight of his affection or lust in his thought, unless it be some desire of the flesh. So with a robber in a forest when he sees travellers, or with a pirate on the sea when he sees merchant vessels, and so on. It is evident that those delights govern the man's thoughts, and that the thoughts would have no existence without them; but he thinks that they are only thoughts, although the thoughts are nothing but affections disposed into forms by his life's love, so that they may appear in the light; for all affection is in warmth, and all thought in light. The above affections are of external thought, which indeed become manifest in bodily sensation, but rarely in thought itself. But the affections of internal thought, from which the external exist, never manifest themselves to man; of them he knows no more than one sleeping in a carriage knows of the road he travels, or than one is sensible of the revolution of the earth. Now, since man knows nothing of the innumerable things that are going on in the inner regions of his mind, and yet the few external things which come within the range of his thought are produced from the inner regions which are governed by the Lord's divine Providence alone, and those few external things by the Lord together with the man, how then can any one say, that his own prudence does everything? If you were to see the contents of but one idea fully disclosed, you would see indescribable wonders. That in the inner regions of man's mind there are infinite things which cannot be expressed by numbers, is evident from the infinite things in the body, of which we see and feel nothing, except the actions they produce, these being of a comparatively simple nature. These actions, however, are produced by the concurrence of thousands of motor or muscular fibres, thousands of nervous fibres, thousands of blood-vessels, thousands of vessels in the lungs, besides thousands in the brain and spinal cord, all of which must cooperate in every action; and there are many more in the spiritual man, or human mind, which consists solely of

affections, and forms of perception and thought derived from them. Does not the soul, which controls the interior parts, also control the resulting actions? Man's soul is nothing but the love of his will, and the love of his understanding derived from it. Such as this love is, such is the whole man; and his character is determined by his external life in which man and the Lord act together. If therefore he attributes all things to himself and to nature, his soul becomes the love of self; but if he attributes all things to the Lord, his soul becomes love to the Lord; and the latter love is heavenly, but the former hellish.

200. Now as the delights of man's affections, coming from the inmost regions of the mind through the interior to the exterior, and at last to the outermost, which are in the body, bear a man along, as wind and water bear a ship, and as nothing of them appears to the man except what goes on in the outermost parts of the mind and the body, how can man claim to himself what is divine, merely because those few outermost things appear to be his own? Still less ought he to claim for himself what is divine, when he knows from the Word that a man cannot receive anything unless it be given him from heaven; and his reason enables him to believe that this appearance has been given him that he may be a man, may see what is good and evil, may choose the one or the other, may appropriate to himself what he chooses, so that he may be reciprocally united with the Lord, reformed, regenerated, saved, and may live for ever. That this appearance has been given to man in order that he may act in freedom according to reason, thus as if by his own power, and not passively wait for influx, was stated and explained above. This suffices to establish the next proposition, namely:

III. *The Lord by His divine Providence directs the affections of a man's life's love, and at the same time the thoughts from which human prudence is derived.*

201. IV. *The Lord by His divine Providence arranges the affections of the whole human race into one form which is the human form.* That this is a universal law of the divine Providence, will be seen in a subsequent paragraph. Those who ascribe everything to nature, also ascribe everything to human prudence; for those who ascribe everything to nature, in heart deny God; and those who ascribe everything to

human prudence, in heart deny the divine Providence; these two denials are inseparable. But both classes of men, for the sake of their good name and for fear of losing it, say that the divine Providence is universal, but that the details depend on man, and that these details in the aggregate are what is meant by human prudence. But consider what universal Providence would be, if details were taken away from its control. Would it be anything but an empty word? For a universal is made up of all the details which compose it, as a general thing exists from its particulars. If, therefore, you take away the details, what is the universal but something empty, like a surface with nothing inside, or a complex body with no components? Can the divine Providence be called a universal government if it does not govern particular things, but is only seen in the order which reigns among them, while the function of government is exercised by others? No king governs in this way; for if a king permitted his subjects to control everything in his kingdom, he would merely be a king in name, for he would have no real, but only a nominal dignity. Such a king would not govern, still less would he govern all things in his kingdom. That which is Providence in God is prudence in man. As universal prudence cannot be the attribute of a king who has reserved to himself nothing but the name, in order that the kingdom may be called a kingdom, and may thus be kept together, so there cannot be said to be a universal Providence, if men control everything by their own prudence. So also when the terms "universal Providence" and "universal government" are applied to nature, meaning thereby that God created the universe and endowed nature with the power of producing all things from itself; in this case, what is universal Providence but a metaphysical term without any meaning? Moreover among those who attribute all production to nature, and to human prudence everything that is accomplished, and who still make a verbal acknowledgment that God created nature, there are many to whom the divine Providence is a meaningless expression. But the real truth is that the divine Providence controls the minutest particulars of nature and of human prudence, and that this constitutes its universality.

202. The Lord's divine Providence is universal in the minutest particulars, and for this reason: He created the

universe in order that in it there might be brought into existence an infinite and eternal creation from Himself; and this creation is brought into existence by the Lord's forming from the human race a heaven which in His sight may be as one Man, in His own image and likeness. That heaven is formed of men, and is as one man in the Lord's sight, and that this was the end of creation, is shown above (nos. 27-45); also that the Divine, in all that it does, has the infinite and eternal in view (nos. 46-69). The infinite and eternal object of the Lord in forming His heaven of men, is that it shall increase to infinity and eternity; and thus that He may constantly dwell in the end of His creation. This is the infinite and eternal creation which the Lord provided by the creation of the universe, and He is constantly creating it through His divine Providence. Who that knows and believes from the doctrine of the Church that God is infinite and eternal (for it is the doctrine of all the Churches in the Christian world that God the Father, God the Son, and God the Holy Spirit, is infinite, eternal, uncreated, and omnipotent,—see the Athanasian Creed), can be so devoid of reason as not to admit, as soon as he hears it, that God cannot but have an infinite and eternal end in His great work of creation? What other purpose can His divine Nature dictate? And so He must have that purpose in view in creating the human race, out of which He forms His heaven. What end therefore can the divine Providence have in view, but the reformation and salvation of the human race? And no one can be reformed by himself and his own prudence, but by the Lord through His divine Providence. It follows that unless the Lord led a man every moment, even the minutest fraction of a moment, the man would depart from the way of reformation and perish. Every change and variation of the state of the human mind produces some organic change and variation in its present, and, consequently, its subsequent condition; how great then would the change be, if the variation went on to eternity? It would be like an arrow shot from a bow, which, if ill-aimed ever so little, at a long distance would deviate greatly from the mark. So would it be if the Lord did not lead the states of the human mind perpetually. The Lord does this according to the laws of His divine Providence; and it is in accordance with these laws that man should seem to be leading himself; but the Lord foresees

how he will lead himself, and continually adapts circumstances. That the laws of permission are also laws of the divine Providence, and that every man may be reformed and regenerated, and that there is no other kind of predestination, will be seen in what follows.

203. As, therefore, every man after death lives for ever, and is allotted a place either in heaven or in hell according to his life, and as both heaven and hell must be in a form which will act as one, as before stated, and as no one can be allotted any place in that form but his own, it follows that the human race throughout the whole world is under the Lord's guidance; and that every one, from infancy to the end of his life, is led by Him as regards the minutest particulars, and that his final abode is foreseen and provided. From this it is evident that the divine Providence of the Lord is universal because it enters into the minutest particulars, and that this is the infinite and eternal creation which the Lord provided for Himself by the creation of the universe. Of this universal Providence man sees nothing; and if he did, he would only see it as a passer-by sees the scattered heaps and collections of materials from which a house is to be built; but the Lord sees it as a magnificent palace, the construction and enlargement of which never end.

204. V. *Heaven and hell are, therefore, in the human form.* That heaven is in the human form has been stated in the work on *Heaven and Hell* (nos. 59-102), also in the work on *The Divine Love and Wisdom*, and also in several passages of the present work. To adduce further proof is therefore unnecessary. We say that hell, too, is in the human form, but it is in a deformed human form like that of the devil, which means hell regarded as a whole. Hell is in the human form because its inhabitants were born men, and they also have the two human faculties of liberty and rationality; but they have abused their liberty by willing and doing evil, and their rationality by thinking evil and confirming it.

205. VI. *Those who have acknowledged nature and human prudence alone, constitute hell, and those who have acknowledged God, and His divine Providence, constitute heaven.* All who lead an evil life inwardly acknowledge nature and human prudence alone; the acknowledgment of these is secretly

hidden in all evil, however it may be veiled over with goods and truths; these are only borrowed garments, or like garlands of perishable flowers, put on lest evil should appear in its nakedness. Owing to this general concealment, it is not known that all who lead an evil life inwardly acknowledge nature and human prudence alone, for the fact is hidden by the covering; but that they nevertheless do so may be made evident by an inquiry into the origin and cause of their acknowledgment. In order that these may be disclosed to view, it is necessary to explain the origin and nature of human prudence, then the origin and nature of the divine Providence, then the nature and character of those who acknowledge the former or the latter, and lastly to show that those who acknowledge the divine Providence are in heaven, and those who acknowledge their own prudence are in hell.

206. *The nature and origin of man's own prudence:* Human prudence arises from man's selfhood, which is his nature, and is called his soul, which he derives from his parents. This selfhood is the love of self, and the consequent love of the world, or the love of the world and the consequent love of self. The nature of the love of self is to care for self only, and look upon others with contempt; it only considers others of any importance so long as they honour and pay court to it. The desire to become great, if possible a king, and then, if possible, a god, lies secretly hidden in that love, like the endeavour to increase and multiply in a seed. A devil is of this nature, for he is self-love itself; he adores himself, and favours no one who does not also adore him, he hates other devils, because he wishes that he alone should be adored. There can be no love without its consort, and the consort of man's love or will is the understanding; now when self-love inspires its consort, the understanding, with its own love, this in the understanding becomes pride, which is the pride of man's own intelligence; this is the origin of man's own prudence. Now since the love of self desires to be sole lord of the world, and thus a god, the lusts of evil which are its derivations draw their life from it; as do also the perceptions of the lusts, which are craftiness, the delights of the lusts, which are evils, and the thoughts of these delights, which are falsities. They are all like slaves and servants of their lord, who obey his slightest

sign without being conscious of the fact that they are not acting independently, but being acted upon; they are acted upon by self-love, through the pride of man's own intelligence. This is why man's own prudence lies hidden in every evil from its very origin. The acknowledgment that nature alone exists is also hidden in it, because self-love has closed the window of its roof through which heaven is seen, and also the side windows, lest it should see and hear that the Lord alone governs all things, that nature is essentially dead, that man's selfhood is hell, and that consequently the love of the selfhood is the devil; and so, the windows being closed, it is in darkness, and there it makes itself a hearth, at which it sits with its consort, and in perfect accord with each other, they reason in favour of nature against God, and in favour of man's own prudence against the divine Providence.

207. *The nature and origin of the divine Providence.* Divine Providence is the divine operation in the man who has put away the love of self; for the love of self is, as has been said, the devil, and lusts and their delights are the evils of his kingdom, which is hell. When hell is removed, the Lord enters with the affection of neighbourly love, and opens the window of his roof, and then the side windows, and causes him to see that there is a heaven, a life after death, and eternal happiness; and by the spiritual light and love which then flow in, He causes him to acknowledge that God governs all things by His divine Providence.

208. *The nature and character of those who acknowledge human prudence and divine Providence.* Those who acknowledge God, and His divine Providence, are like the angels of heaven, who are unwilling to lead themselves, and love to be led by the Lord. The proof that they are led by the Lord is, that they love their neighbour. But those who acknowledge nature and man's own prudence, are like the spirits of hell, who dislike being led by the Lord and love to lead themselves. If they have been great men in some kingdom, in the spiritual world they desire to rule over all things; so, too, if they have been dignitaries of the Church. If they have been judges, they pervert judgment, and arbitrarily violate the laws; if they have been learned men, they apply their knowledge to confirm the belief in man's selfhood and in nature; if they have been merchants, they

act as robbers; if husbandmen, as thieves. They are all enemies of God, and scoff at the divine Providence.

209. It is remarkable that when heaven is opened to such persons, and they are told that they are insane, and when they are convinced of this by means of influx and enlightenment, they still shut heaven against themselves with indignation, and look to the earth, beneath which lies hell. This takes place with those in the spiritual world who are not as yet in hell, although their character is infernal. This shows the error of those who think,—“When I see heaven, and hear angels talking to me, I shall acknowledge the truth.” Their understanding acknowledges the truth, but if the will does not assent at the same time, they still do not acknowledge it; for the will's love inspires the understanding with whatever it desires, and not the reverse; nay, it expels from the understanding whatever has not come from itself.

210. VII. *All these things depend on the appearance to man that he thinks and acts by a self-generated power.* It has been fully shown in the preceding pages that man would not be man unless he seemed to live from himself, and thus think and will, speak and act from himself. It follows, that unless man were to control everything connected with his employment and life as if by his own prudence, he could not be led and controlled by the divine Providence; for he would be like one standing with his hands dangling, mouth open, eyes shut, and holding his breath in expectation of influx; he would thus lose the human characteristic which comes to him from the perception and sensation that he lives, thinks, wills, speaks and acts from himself; and he would at the same time lose his two faculties of liberty and rationality by which he is distinguished from the beasts. That without this appearance a man could have no power of reception and reciprocation, and thus would not be immortal, has been shown already in this work, and also in the work on the *Divine Love and Wisdom*. If, therefore, you wish to be led by divine Providence, use your prudence as a servant and subordinate who faithfully manages the property of his master. This prudence is the talent which was given to the servants to trade with, and of which they had to render an account (Luke xix. 13-25; Matt. xxv. 14-30). It seems to man as if his own prudence were prudence itself; and he believes this so long as he cherishes within him the

deadliest enemy of God and the divine Providence, the love of self. This dwells in every man's inner mind from birth; if you fail to detect it—and it shuns detection—it dwells securely, and guards the door lest this should be opened by man, and lest, after man has opened the door, it should be cast out by the Lord. Man opens the door by shunning evils as sins as if by his own power, but with the acknowledgment that he does so by power given by the Lord. This is the prudence with which the divine Providence cooperates.

211. The reason why the divine Providence works so secretly that scarcely any one knows of its existence is, that man may not perish. For man's selfhood, which is his will, never cooperates with the divine Providence; man's selfhood has an inborn enmity against it, for this is the serpent that seduced the first parents, of which it is said, "I will put enmity between thee and the woman, and between thy seed and her seed; and it shall bruise thy head" (Gen. iii. 15). The serpent signifies evil of every kind; its head is self-love; the seed of the woman is the Lord; enmity is put between the love of man's selfhood and the Lord, thus also between man's own prudence and the Lord's divine Providence; for man's own prudence is continually lifting up its head, and the divine Providence is continually thrusting it down. If a man felt this, he would be angry and exasperated against God, and would perish; but as he does not feel it, he can be angry and exasperated with men, with himself, and with fortune, but this does not cause him to perish. For this reason the Lord by His divine Providence continually leads man in freedom, and this freedom appears to the man entirely as his own. Moreover, leading a man to act freely in opposition to his own desires is like raising a heavy weight from the earth by screws whose power prevents the weight and resistance from being felt; and it is like a man in a company with an enemy whose secret intention is to kill him, but a friend leads him away by unknown paths, and afterwards discloses the intention of his enemy.

212. Who does not speak of chance? And as he speaks of it and knows something of it from experience, does he not also acknowledge it? But who knows what it really is? It cannot be denied that there is such a thing because it is a matter of actual experience, and it could not be so without a cause; but the cause of what we vaguely call chance is

unknown. But if you doubt its existence owing to ignorance of its cause, take dice or cards and play, or consult those who play. Does any one of them deny the existence of chance? Indeed they play with it, and it with them, in a wonderful way. Who can succeed if the luck is against him? Does not fortune laugh at prudence and wisdom? When you shake the dice and shuffle the cards, does it not seem as if fortune knew and controlled the turns and movements of the muscles of the hand, in order for some reason to favour one player more than another? Can a cause exist from any other source than the divine Providence in ultimates, where by things changeable and unchangeable it deals wonderfully with human prudence, and all the time remains hidden? It is known that the nations of antiquity acknowledged Fortune, and that the Romans built her a temple at Rome. Of this fortune which is, as was said above, the divine Providence in ultimates, I have been permitted to learn many things which I am not at liberty to make known; by these I have been convinced that it is no illusion of the mind, nor a freak of nature, nor something without a cause, for this would be nothing; but that it supplies ocular evidence that the divine Providence enters into the minutest of man's thoughts and actions. Since the divine Providence enters into the minutest details of things so worthless and trivial, must it not also enter into the minutest details of things not insignificant and trifling, such as peace and war in the world, salvation and life in heaven?

213. But I know that human prudence enlists the sympathy of the rational mind more than the divine Providence does; because the divine Providence does not show itself, but human prudence does. It is easier to convince people that there is one only Life, which is God, and that all mankind receive life from Him, as has often been said above; and yet this is the same thing, because prudence is a matter of life. Who does not reason in favour of man's own prudence and of nature, when speaking from the natural or external man? Who also does not reason in favour of the divine Providence, and of God, when speaking from the spiritual or internal man? But I say to the natural man,—“Write books, I pray you, one in favour of man's own prudence, and another in favour of nature, and fill them with plausible, persuasive, and, in your judgment, sound arguments; and

then put them into the hand of any angel, and I know that the angel will write on them these words, 'They are all appearances and fallacies.'"

THE DIVINE PROVIDENCE LOOKS TO ETERNAL THINGS, AND TO TEMPORAL THINGS SO FAR ONLY AS THEY SUBSERVE ETERNAL THINGS.

214. That the divine Providence looks to eternal things, and is concerned with temporal things only so far as they coincide with eternal things is to be explained in the following order :

I. Temporal things relate to dignities and riches, thus to worldly honours and gain.

II. Eternal things relate to spiritual honours and wealth, which in heaven consist of love and wisdom.

III. Temporal and eternal things are separated by man, but are united by the Lord.

IV. The Lord's divine Providence consists in the union of temporal with eternal things.

215. I. *Temporal things relate to dignities and riches, thus to worldly honours and gain.* Temporal things are of many kinds, but they all relate to dignities and riches. Temporal things are such as either perish with time, or cease with man's life in the world; but eternal things are those which do not perish and cease with time, nor with life in the world. Since, as has been stated, all temporal things relate to dignities and riches, it is important to understand the following:—The nature and origin of dignities and riches; the nature of the love of these for their own sake, and the nature of the love of them for the sake of uses; the difference between these two loves, which is as great as that between hell and heaven; and the difficulty which man feels in understanding the difference between these loves. But each of these subjects must be dealt with separately.

i. *The nature and origin of dignities and riches.* Dignities and riches in the most ancient times were entirely different from what they afterwards gradually became. Dignities in the earliest times were exclusively such as are enjoyed by parents with regard to their children; they were dignities arising out of love, full of respect and veneration; not because parents gave their children birth, but because they gave them

instruction and wisdom, which is a second birth, in itself spiritual, because it was the birth of their spirit. This was the only dignity in the most ancient times, because then nations, families, and households lived apart, and not under governments, as at the present day. It was the father of the family with whom that dignity resided. Those times were called by the ancients the Golden Age. But afterwards the love of ruling merely for the sake of the delight inherent in that love gradually crept in, and as this introduced with it enmity and hostility against those who would not submit, nations, families and households were obliged to gather together into communities, and appoint over themselves one whom they at first called a judge, afterwards a prince, and finally a king or emperor; and then they began to protect themselves by towers, mounds and walls. From the judge, prince, king or emperor, the lust of dominion spread like a contagion among many, as from the head into the body; this was the origin of degrees of dignity, and of the honours attached to them, and with these, of the love of self, and of pride in one's own foresight. The same took place with regard to the love of riches. In the most ancient times, when nations and families dwelt apart from one another, there was no other love of riches than a desire to possess the necessaries of life, which were supplied by flocks and herds, and by the lands, fields and gardens which furnished them with food. Among the necessaries of life were also beautiful houses, adorned with useful things of every kind, and clothing; in every house the parents, children, menservants and maidservants were engaged in the care and preparation of all these things. But after the love of dominion had invaded and destroyed this commonwealth, the love of acquiring wealth beyond their needs also entered, and grew to such an extent that it desired to possess the wealth of all. These two loves are like blood relations; for he who desires to have dominion over all things, desires also to possess all things; for thus all others become servants, and they alone are the masters. This is evident from those within the papal jurisdiction, who have exalted their dominion even into heaven, to the throne of the Lord, which they have usurped; for they also seek to acquire the wealth of the whole earth, and they add to their hoards without end.

ii. *The nature of the love of dignity and riches for their own sake ; and the nature of the love of dignities and riches for the sake of uses.* The love of dignities and honours for their own sake is the love of self, or to speak more exactly, it is the love of dominion springing from the love of self, and the love of riches and wealth for their own sake, is the love of the world, or to speak more exactly, the love of getting possession of the goods of others by any means whatsoever. But the love of dignities and riches for the sake of uses, is the love of uses, which is the same as the love of the neighbour ; for that for the sake of which a man acts is the end for which he acts, and is first or primary, but other things are means, and are secondary. As to the love of dignities and honours for their own sake, which is the same as the love of self,—or more exactly, a love of rule derived from the love of self,—it is the love of the selfhood, and man's selfhood is entirely evil. Man is therefore said to be born into every kind of evil, and his hereditary nature to be nothing but evil. Man's hereditary nature is his selfhood, in which he is immersed, and into which he has come through the love of self, and especially through the love of ruling inspired by the love of self ; for the man who is in bondage to that love regards only himself, and so immerses his thoughts and affections in his selfhood. This is why the love of self contains the love of doing evil. The reason is that the man does not love his neighbour, but himself alone, and one who loves himself alone sees others only as apart from himself, or as worthless and of no account, whom he despises in comparison with himself, thinking nothing of inflicting injury on them. This is why one who is imbued with the love of ruling arising from the love of self, thinks nothing of defrauding his neighbour, committing adultery with his neighbour's wife, slandering him, cherishing revengeful feelings against him, so as even to desire to put him to death, raging against him, and so forth. Man derives this character from the fact that the devil himself, with whom he is united and by whom he is led, is nothing but the love of ruling inspired by the love of self ; and he who is led by the devil, that is, by hell, is led into all those evils ; and he is continually led by means of the pleasure which those evils give him. This is why all in hell desire to do evil to all ; but all in heaven desire to do good to all. From this opposition there results

the middle state in which man is ; he is as it were in equilibrium, so that he can turn either to hell or to heaven ; so far as he favours the evils of the love of self, he turns towards hell, but so far as he expels those evils from himself, he turns towards heaven. I have been permitted to feel the nature and extent of the delight of the love of ruling from the love of self. It was induced upon me in order that I might understand it, and I found it to exceed all worldly delights ; it filled the whole mind from its inmost recesses to its ultimates, but it was only felt in the body as something agreeable and pleasant expanding the heart ; and I was made to realise that from that delight, as from their fountain, gushed forth the delights of all evils, such as adultery, revenge, fraud, blasphemy and evil-doing in general. There is also a similar delight in the love of possessing the property of others by whatsoever means, and in its derivative lusts ; but this delight is not so keen, unless this love is united with the love of self. But as regards the love of dignities and riches valued not for their own sake but for the sake of uses, this is not a love of the dignities and riches, but of the uses to be performed by means of them ; this is a heavenly love. But more will be said on this subject later.

iii. *These two loves are as distinct from each other as hell and heaven.* This is evident from what has just been said ; I will add, that all whosoever they may be, whether high or low, who are in the love of dominating over others from the love of self, are as to their spirit in hell, and that all who are in that love are in the love of all evils ; if they do not commit them all, yet in their spirit they consider them allowable, and consequently they commit them when they are not restrained by their love of distinction and reputation, or fear of the law ; and what is more, the love of dominion from the love of self conceals in its inmost recesses a hatred of God, consequently of the divine things of the Church, and especially of the Lord. If they acknowledge God they do it only with the lips, and if they acknowledge the divine things of the Church they do so from a fear of losing their reputation. The reason why this love conceals in its inmost recesses a hatred for the Lord is, that its inmost wish is to be a god, for it worships and adores itself alone. This is why if any one magnifies this love so far as to say that there is divine wisdom in it, and that it is the deity of the world, it heartily loves

him. It is otherwise with the love of distinction and riches for the sake of uses; this is a heavenly love, because, as was said above, it is identical with the love of the neighbour. By use is meant good, and therefore by performing a use is meant doing good, and by performing a use or doing good is meant being of service to others and helping them. Although such men may enjoy distinction and wealth, they regard them only as a means for performing uses, or for serving and helping others. These are meant by the Lord's words: "Whosoever would be great among you, let him be your minister, and whosoever would be first among you, let him be your servant" (Matt. xx. 26, 27). These also are they to whom dominion is entrusted by the Lord; for dominion is to them a means of performing uses or doing good, thus of serving others; and when use or good is the end of love, it is not they who rule but the Lord, for all good is from Him.

iv. *It is difficult for men to understand the difference between these loves.* This is because most of those who possess dignity and wealth also perform uses; but they do not know whether they do so for their own sake, or for the sake of the uses, and they know it the less because in the love of self and of the world, there is more of the fire and ardour of performing uses, than with those who are not in the love of self and the world; the former perform uses for the sake of reputation or gain, thus for their own benefit; but those who perform uses for the sake of use, or do good for the sake of good, act not from themselves but from the Lord. It is difficult for any one to distinguish the difference between these motives, because a man does not know whether he is led by the devil or by the Lord. He who is led by the devil performs uses for the sake of himself and the world, but he who is led by the Lord performs uses for the sake of the Lord and heaven; and all who shun evils as sins perform uses from the Lord, but all who do not shun evils as sins perform uses from the devil; for evil is the devil, and use or good is the Lord. In this way and in no other can the difference be known. Outwardly they look alike, but inwardly they are utterly unlike; one is like dross plated with gold, but the other is like solid gold; one is like artificial fruit, which looks like real fruit, although it is coloured wax, containing within it dust or bitumen, while the other is like a fine fruit, with a delightful taste and smell, and containing seeds within it.

216. II. *Eternal things relate to spiritual honours and wealth, which in heaven consist of love and wisdom.* As the delights of the love of self, which are also the delights of the lusts of evil, are considered good by the natural man, and as he confirms himself in the belief that they are really good, he calls honours and wealth divine blessings. But when the natural man sees that the evil as well as the good are raised to honours and advanced to wealth, and still more when he sees the good despised and in poverty, and the evil in glory and possessing wealth, he says to himself: "Why is this? It cannot be the work of the divine Providence; for if it governed all things, it would heap honours and wealth upon the good, and would inflict poverty and contempt upon the evil, and would thus force the evil to acknowledge that there is a God, and a divine Providence." But the natural man, unless enlightened by the spiritual man, that is, unless he is at the same time spiritual, does not see that honours and wealth may be blessings, but may also be curses; and that when they are blessings they are from God, and when curses, from the devil. That honours and wealth are also given by the devil is well known, for on this account he is called the prince of the world. Now as it is not known when honours and wealth are blessings, and when they are curses, the facts of the case must be stated in the following order:—

- i. Honour and wealth are sometimes blessings and sometimes curses.
- ii. When honour and wealth are blessings, they are spiritual and eternal, but when they are curses, they are temporal and transitory.
- iii. Honour and wealth as curses, when compared to those which are blessings, are as nothing to everything, or as that which is intrinsically non-existent to that which intrinsically exists.

217. These three propositions must now be explained separately.

1. *Honour and wealth are sometimes blessings and sometimes curses.* General experience testifies that both the pious and the impious, or both the just and the unjust, that is, both the good and the wicked enjoy dignities and wealth; and yet it cannot be denied by any one that the impious and unjust, that is, the wicked, go to hell, while the pious and just, that is, the good, go to heaven. This being so, it follows

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that dignities and riches, or honour and wealth are either blessings or curses, and that they are blessings to the good and curses to the evil. In the work on *Heaven and Hell* (nos. 357-365), it is shown that there are in heaven and in hell both those who had been rich and poor, high and low; this shows that dignities and riches were blessings in the world to those who are now in heaven, and that they were curses in the world to those now in hell. But the reason why they are blessings, or curses, will be evident to any one who reflects upon the subject intelligently; for he will see that they are blessings to those who do not set their hearts upon them, and curses to those who do. To set the heart upon them is to love oneself in them; and not to set the heart upon them is to love use, and not self, in them. The nature of the difference between these two loves was stated above (no. 215). It may be further stated that dignities and wealth seduce some men and not others. They seduce when they excite the love of man's selfhood, which is self-love, and it was stated above that this is the love of hell, which is called the devil; but they do not seduce when they do not excite this love. The reason why the wicked as well as the good are exalted to honour and advanced to wealth is, that they equally with the good perform uses; but the wicked do so for the sake of their own and profit and advantage, but the good, for the sake of the profit and advantage of the object for which they work. The good regard the profit and advantage of the thing itself as of primary importance, and their own as secondary; but the wicked regard their own profit and advantage as primary and those of the object as secondary. But who does not see that the person, his office, and his honour, are for the sake of the thing that he administers, and not the contrary? Who cannot see that the judge exists for the sake of justice, the magistrate for the sake of the common welfare, and the king for the sake of the kingdom, and not the contrary? And therefore every one, according to the laws of any kingdom, receives dignity and honour according to the dignity of his function; and there is a distinction among these like that between the principal and the instrumental. He who attributes to himself or to his own person the honour belonging to the object, is represented in the spiritual world as a man with the body inverted, feet upwards and head downwards.

ii. *When honour and wealth are blessings they are spiritual and eternal; but when they are curses they are temporal and transitory.* There are honours and wealth in heaven as in the world, for there are governments there, and consequently administrations and offices; there is also commerce there, and therefore wealth, for there are societies and communities in heaven. The whole heaven is divided into two kingdoms, one of which is called the celestial and the other the spiritual kingdom, and each kingdom is divided into innumerable societies both greater and smaller, all of which, with all their inhabitants, are arranged according to differences of love and consequently of wisdom; the communities of the celestial kingdom are arranged according to the differences of celestial love or love to the Lord; and the communities of the spiritual kingdom according to the differences of spiritual love or love to the neighbour. As there are such communities, and all their members have been men in the world and therefore retain the loves which they had in the world (with the difference that they are now spiritual, and that the honours and wealth are spiritual in the spiritual kingdom and celestial in the celestial kingdom) it follows that those who have greater love and wisdom than others enjoy greater honour and wealth, and are those to whom dignities and wealth had been blessings in the world. From this it may be seen that spiritual honour and wealth belong to the function, and not to the person. Persons who are in positions of dignity there are indeed surrounded by magnificence like that of earthly kings; but they pay no regard to the dignity itself, but only to the uses in the administration and discharge of which they are engaged. They accept the honours belonging to their position, but they do not attribute them to themselves, but to the uses; and as all uses come from the Lord, they attribute them to the Lord, from whom they are derived. Such therefore are the spiritual distinctions and wealth which are eternal. But the case is different with those to whom honour and wealth in the world were curses. As they attributed them to themselves and not to the uses, and did not desire that uses should govern them but that they should control uses, regarding them as uses only so far as they were serviceable to their own honour and glory, they are in hell, and are common slaves there, despised and poverty-stricken. Now as honour and wealth of this kind perish, they are

called temporary and transitory. As regards these two classes the Lord teaches thus: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also" (Matt. vi. 19-21).

iii. *Honour and wealth as curses, when compared with those which are blessings, are as nothing to everything, or as that which is intrinsically non-existent to that which intrinsically exists.* Everything which perishes and ceases to be is intrinsically nothing; outwardly, indeed, it is something, indeed it may seem to be much, and to some it may seem to be all, while it lasts; but inwardly it is nothing. It is like a surface with nothing inside it, or like an actor in royal robes when the play is over. But that which remains for ever is always real, indeed, the only reality; and it also really exists, because it never ceases to be.

218. III. *Temporal and eternal things are separated by man, but are united by the Lord.* The reason of this is that all things pertaining to man are temporary, and from this point of view man may be called temporary; and all things pertaining to the Lord are eternal, and therefore the Lord is called eternal. Temporary things, too, are those which have an end and perish, but eternal things are those which have no end, and never perish. Any one can see that the two cannot be united except by the Lord's infinite wisdom, and thus that they can be united by the Lord, but not by man. That the two are separated by man, and united by the Lord, shall be explained in the following series of articles.

i. The nature of temporary things and of eternal things.

ii. Man is in himself temporary, and the Lord is in Himself eternal; and therefore nothing can proceed from man but what is temporary, and from the Lord nothing but what is eternal.

iii. Temporary things disjoin eternal things from themselves, and eternal things conjoin temporary things to themselves.

iv. The Lord unites man with Himself by means of appearances.

v. He also does so by means of correspondences.

219. But these propositions must be explained and established one by one.

i. *The nature of temporary things and of eternal things.* Temporary things are all those that are proper to nature and are consequently proper to man. The things proper to nature are especially space and time, both of them having limit and termination; the things proper to man, dependent on these, are those of his will and understanding, and consequently of his affection and thought, and especially of his prudence; it is well known that these are finite and limited. But eternal things are all those proper to the Lord, which by derivation from Him are, as it were, proper to man. The things proper to the Lord are all infinite and eternal, thus apart from time, and consequently without limit or end. The things which by derivation from these are, as it were, proper to man, are likewise infinite and eternal; yet no part of them is man's, but they are of the Lord alone in man.

ii. *Man is in himself temporary, and the Lord is in Himself eternal; and therefore nothing can proceed from man but what is temporary, and from the Lord nothing but what is eternal.* It was stated above that man is in himself temporary, and the Lord is in Himself eternal. As nothing can proceed from any one but that which is in him, it follows that nothing can proceed from man but what is temporary, and nothing from the Lord but what is eternal. For the infinite cannot proceed from the finite; to say that it can is a contradiction. Still the infinite can proceed from the finite, yet not from the finite itself, but through the finite from the infinite; on the other hand, the finite cannot proceed from the infinite; to say that it can is also a contradiction; yet the finite can be produced by the infinite, but this is not proceeding, but creation. On this subject see *The Divine Love and Wisdom*, from beginning to end; and therefore, when there proceeds from the Lord what is finite, as is the case with many things in man, it does not proceed from the Lord but from the man; but we may speak of its being from the Lord through the man, because it appears to be so. This statement may be illustrated by these words of the Lord: "But let your discourse be Yea, yea; Nay, nay; for whatsoever is beyond these is from evil" (Matt. v. 37). Such is the manner of speaking of all in the third heaven, for they never reason

about divine things, whether anything is true or not, for they see intuitively from the Lord whether it is true or not, and therefore all reasoning about divine things, as to whether this or that is true, is a consequence of the reasoner not seeing them from the Lord, but desiring to see from himself; and what man sees from himself is evil. But the Lord continually wills not only that a man should think and speak of divine things, but also should reason about them, to the end that he may come to see whether a statement is true or not; and this thought, discussion or reasoning, provided the end is to see the truth, may be said to be from the Lord with the man; but it is from the man himself, until he sees the truth and acknowledges it. Meanwhile the Lord alone gives him the power of thinking, speaking, and reasoning; for man has this power from the two faculties of liberty and rationality, and he has these from the Lord alone.

iii. *Temporary things disjoin eternal things from themselves, and eternal things conjoin temporary things to themselves.* That temporary things disjoin eternal things from themselves means that man does so, because he is temporary, on account of the temporary things in himself; and that eternal things conjoin temporary things to themselves means that the Lord does so, because He is eternal from the eternal things in Himself, as was said above (no. 218). In the foregoing pages it has been shown that there is a union of the Lord with man, and a reciprocal union of man with the Lord; but that the reciprocal union of man with the Lord is not from man, but from the Lord; also that man's will opposes the Lord's will, or, what is the same thing, man's own prudence opposes the Lord's divine Providence. From this it follows that man from his own temporary things separates from himself the Lord's eternal things, but that the Lord unites His eternal things with man's temporary things, that is, Himself with man and man with Himself. As these points have been fully dealt with above, further confirmation is not necessary.

iv. *The Lord unites man with Himself by means of appearances.* For the appearance is that man from himself loves his neighbour, does good, and speaks the truth. Unless these appeared to man to be from himself, he would not love the neighbour, do good, or speak truth, and in that case he would not be united to the Lord. But as love, good, and truth are from the Lord, it is evident that the Lord unites

man with Himself by means of appearances. But of this appearance, and of the Lord's union with man, and of man's reciprocal union by this means with the Lord, enough has been said above.

v. *The Lord unites man to Himself by means of correspondences.* This is done by means of the Word, whose literal sense consists of pure correspondences. That by the literal sense there is a union of the Lord with man, and a reciprocal union of man with the Lord, is shown in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, from beginning to end.

220. IV. *The Lord's divine Providence consists in the union of temporal with eternal things in man.* As statements of this kind do not carry conviction at first sight, unless they are first reduced to a connected series of propositions, and set forth and explained in sequence, the following series shall be adopted.

i. It is of the divine Providence that man by death puts off that which is natural and temporary, and puts on that which is spiritual and eternal.

ii. The Lord by His divine Providence unites Himself with natural things by spiritual things, and with temporary things by eternal things, according to uses.

iii. The Lord unites Himself with uses by correspondences, and thus by appearances as confirmed by man.

iv. This union of temporary and eternal things is the divine Providence. But these statements will be made clearer by explanation.

i. *It is of the divine Providence that man by death puts off that which is natural and temporary, and puts on that which is spiritual and eternal.* Natural and temporary things are the outmost external and ultimate things into which man is initiated at birth, in order that he may afterwards be introduced into interior and higher things; for the externals and ultimates are in the natural world, and are the supports of interior things. This is why no angel or spirit has been created immediately, but all of them were born men first, and afterwards led into heaven. Consequently they possess the most external and ultimate coverings which are fixed and constant, and within which and by which interior things can be held in connection with each other. Man first puts on the grosser things of nature which compose his body;

but by death he puts these off, and retains the purer things of nature which are nearest to spiritual things; and these are then his integuments. Furthermore, all interior or higher things coexist in the outermost or ultimate, as has already been shown in the proper places; and therefore all the Lord's work includes first and last things simultaneously, and is thus complete. But because the outermost and ultimate things of nature cannot receive the spiritual and eternal things for which the human mind is formed, in their intrinsic nature, and yet man was born to become spiritual and live for ever, therefore man puts off the outer, and retains only the inner natural things which are adapted to and accord with spiritual and celestial things, and serve them as coverings; this is effected by the rejection of temporary and natural ultimates, which takes place by the death of the body.

ii. *The Lord by His divine Providence unites Himself with natural things by spiritual things, and with temporary things by eternal things, according to uses.* Natural and temporary things are not only those which belong to nature, but also those which belong to men in the natural world. Man puts off both by death, and puts on spiritual and eternal things corresponding to them. That he puts these on according to uses, has been fully explained in the foregoing pages. The natural things proper to nature have relation in general to time and space, and especially to the visible objects on the earth. Man leaves these at death, and in place of them he receives spiritual things, which are similar externally or in appearance, but not internally or as to their very essence; this has also been dealt with above. The temporary things belonging to men in the natural world relate in general to honour and wealth, and especially to food, clothing and habitation, which are needed by every man. These also are abandoned at death and left behind, and other things are assumed and received which externally or in appearance are similar, but not internally or in essence. These all have their internal character or essence from the uses made of temporary things in the world. Uses are the goods of charity. From these considerations it should be evident that the Lord by his divine Providence unites spiritual and eternal things with natural and temporary things according to uses.

iii. *The Lord unites Himself with uses by correspondences,*

and thus by appearances as confirmed by man. But as these statements must seem obscure to those who have not yet gained a clear idea about the nature of correspondence and appearance, they must be illustrated by examples and thus explained. All things in the Word are pure correspondences of spiritual and celestial things, and being correspondences they are also appearances; that is, all things in the Word are divine Goods of the divine Love, and divine Truths of the divine Wisdom, which intrinsically are bare, but in the literal sense of the Word are clothed. They are therefore like a man clothed with a garment which corresponds to the state of his love and wisdom. This shows that to take appearances for realities is like supposing that garments are men; in that case appearances become fallacies. It is otherwise if a man seeks out truths, and sees them in the appearances. Now as all uses, or the truths and goods of neighbourly charity, may be performed either according to the appearances in the Word, or according to its very truths, if a man performs them according to the appearances which have become firmly established in his mind as real truths, he is the victim of fallacies; but if he does them according to real truths, he does them as he ought. These considerations should show what is meant by the Lord's uniting Himself with uses by correspondences, and thus by appearance as confirmed by man.

iv. *This union of temporary and eternal things is the divine Providence.* To make this clearer let us take two examples, one relating to dignities and honours, and another relating to riches and wealth. Both are natural and temporary in external form, but in their internal form they are spiritual and eternal. Dignities and the honours attached to them are natural and temporal when man regards himself personally in them, and not the commonwealth and uses; for he then cannot but think to himself that the commonwealth exists for him, and not he for the commonwealth. He is like a king who thinks that the kingdom and all its people exist for him, and not that he exists for the sake of the kingdom and its inhabitants. But these same dignities with the honours attached to them, are spiritual and eternal when a man regards himself personally as existing only for the sake of the commonwealth and its uses, and not these as existing for his own benefit. If he does this he is in the truth and in

the essence of his dignity and honour ; but if he does the former he is deluded by correspondence and appearance ; and if he confirms himself in these he is the victim of fallacies, and is connected with the Lord only as those are who are in falsities and in the evils derived from them ; for fallacies are the falsities with which evils unite themselves. They have indeed performed uses and done good, but from themselves and not from the Lord ; they have therefore put themselves in the Lord's place. It is the same with riches and power, which also are either natural and temporary, or spiritual and eternal. Riches and power are natural and temporary with those who think of them only, and of themselves in connection with them, finding in these two gratifications all their pleasure and delight ; but the same things are spiritual and eternal with those who regard good uses in them, and find in these an inward pleasure and delight. With these even the outward pleasure and delight become spiritual, and the temporary becomes eternal. Therefore after death they are in heaven, and they live there in palaces the furniture of which shines with gold and precious stones ; these, however, they regard only as externals, bright, and translucent with the internal uses from which flow the pleasure and delight which are the essential joy and happiness of heaven. Quite contrary is the lot of those who have valued riches and power solely as possessions for themselves, thus for external and not at the same time for internal reasons, or for what they seem, and not for what they really are. When they relinquish these at death, they assume the corresponding internals which, not being spiritual, cannot but be infernal ; for inwardly they must be either the one or the other, they cannot be both. And so instead of being rich and wealthy they become poor and destitute. By uses are meant not only the necessaries of life, that is, food, clothing and habitation for oneself and one's dependants, but also the good of one's country, the good of society, and the good of one's fellow-citizens. Commerce is such a good, when the love of it is the chief motive, and the love of money is subordinate, provided the merchant shuns and detests fraud and double dealing, as sins. It is different when the love of money is the chief end, and the love of commerce subordinate, for this is avarice which is the root of evil. (See Luke xii. 15 ; and the parable concerning it in verses 16-21.)

A MAN IS NOT ADMITTED TO AN INWARD PERCEPTION OF THE TRUTHS OF FAITH AND OF THE GOODS OF CHARITY, UNLESS HE CAN BE KEPT IN THESE STATES TO THE END OF HIS LIFE

221. It is known in the Christian world that the Lord desires the salvation of all and that He is almighty ; and many infer from this that He is able to save every one, and that He saves those who implore His mercy, especially those who do this according to the formula of the received faith, namely, that God the Father will be merciful for the sake of the Son, and more especially if at the same time they pray that they may receive that faith. It will be seen in the final section of this work that this view is entirely erroneous ; it will there be explained that the Lord cannot act contrary to the laws of His divine Providence, because to do so would be to act against His own divine Love and Wisdom, thus against Himself ; and it will be seen that such immediate mercy is not possible, because the salvation of man is effected by means, and none but the Lord, who wills the salvation of all and is at the same time omnipotent, can lead man according to these means. The means by which man is led by the Lord are what are called the laws of the divine Providence ; among them is this, that a man is not admitted to an inward perception of the truths of wisdom and the goods of love except so far as he can be kept in these states to the end of his life. But to make this clear, it shall be explained in the following order :

I. A man may be initiated into wisdom respecting spiritual things, and even into a love for them, and yet not be reformed.

II. If a man afterwards repudiates them, and lapses into contrary states, he profanes holy things.

III. There are many other kinds of profanation, but this is the worst.

IV. The Lord therefore does not admit a man to an inward perception of the truths of wisdom and at the same time of the goods of love, unless he can be kept in these states to the end of his life.

222. I. *A man may be initiated into wisdom respecting spiritual things, and even into a love for them, and yet not be reformed.* The reason is that man possesses rationality and liberty ; by his rationality he can be raised to wisdom almost

angelic, and by liberty to love not unlike angelic love. Nevertheless, his wisdom is of the same character as his love; if his love is celestial and spiritual, his wisdom also becomes celestial and spiritual, but if his love is diabolical and infernal, his wisdom is also diabolical and infernal. His wisdom, indeed, in its outward form, and thus to other people, may appear to be celestial and spiritual, but in its inward form, which is its very essence, it is diabolical and infernal, as it exists in him, not as regarded in itself. It does not seem to be so to men, because they are natural, and they see and hear naturally, and the outward form is natural. But it is seen to be so by the angels, because they are spiritual, and see and hear spiritually; and the inward form is spiritual. This shows that a man may become wise, or even acquire a love for spiritual things, and yet not be reformed; but in that case he acquires only a natural, and not a spiritual love of them. The reason of this is that a man can acquire natural love for himself, but the Lord alone can endow him with spiritual love; and those who are endowed with this love are reformed, but those who acquire natural love only are not reformed. For the latter are for the most part hypocrites, and many of them Jesuits, who do not inwardly believe in anything divine, although like soothsayers they juggle with divine things.

223. I have learnt by much experience in the spiritual world that man is capable of understanding the arcana of wisdom like the angels themselves. For I have seen fiery devils who, when they heard arcana of wisdom, not only understood them but also talked about them from their own rational perceptions; but as soon as they returned to their infernal love, they no longer understood them, but on the contrary, instead of them, things which were mere insanities, which they then called wisdom. I have been told that while they were in a state of wisdom, they laughed at their own insanity; and afterwards when in a state of insanity, they laughed at wisdom. A man who has been of this nature in the world, after death when he becomes a spirit, is generally brought into alternate states of wisdom and insanity, that he may see the one by contrast with the other. But although, when in a state of wisdom, they see that they are insane, yet when the choice is given them, as it is to every one, they induce upon themselves a state of insanity and love it, and

then they hate the state of wisdom. The reason is that their internal mind has been diabolical, and their external mind, so to speak, divine. These are meant by the devils who make themselves angels of light, and by the man who at the wedding, was not clothed in a wedding garment, and was cast into outer darkness (Matt. xxii. 11-13).

224. Who cannot see that the external exists from the internal, and consequently that the external derives its essence from the internal? And who does not know from experience that the external can appear different from its internal essence? For this is evidently the case with hypocrites, flatterers and dissemblers; and a man can externally personate characters not his own, as is evident from actors and mimics; for they know how to imitate to the life the tone, language, face and gesture of kings, emperors and even angels, yet they are but actors. This has been mentioned because a man can in a similar manner dissemble in civil, moral and spiritual matters, and it is well known that many do so. When, therefore, the internal is essentially infernal, while the external appears to be spiritual, and yet the external derives its essence from the internal, as was said above, the question arises as to where that essence is concealed in the external. It does not appear in gesture, tone, language or countenance, but it lies inwardly concealed in all four of them. This is proved to be true by experience of such persons in the spiritual world; for when a man goes from the natural into the spiritual world, which he does at death, he leaves behind him the external attributes of his mind along with the body, and retains the internal which he had stored up in his spirit; and then, if his internal mind has been hellish, he appears like a devil, such as he was in his spirit while he lived in the world. Who does not admit that every man leaves external things together with the body, and enters into internal things when he becomes a spirit? To this I will add that in the spiritual world every one's affections, and the thoughts to which they give rise, are perceived by others; it is owing to this that no one in that world can speak otherwise than as he thinks, and that every one's countenance is changed there, and becomes the likeness of his own affection, so that his face becomes the index of his character. Hypocrites are sometimes permitted to speak otherwise than as they think; but the tone of their

voice is perceived to be wholly out of harmony with their interior thoughts; and by this lack of harmony they are detected. This shows that the internal mind is inwardly concealed in the tone, language, face and gesture of the external, and that although this is not perceived by men in the natural world, it is evident to angels in the spiritual world.

225. From these facts it is clear that man, so long as he lives in the natural world, can be initiated into wisdom concerning spiritual things, and also into a love for them, and that this may take place, and does take place, as well with those who are merely natural as with those who are spiritual; but there is this difference, that the latter are thereby reformed but the former are not. A merely natural man may also appear to love wisdom; but he only loves it as an adulterer loves a noble woman, treating her as if she were a prostitute, talking courteously to her and giving her beautiful garments; but he says to himself at home, "She is no better than a common harlot, whom I will pretend to love, that she may satisfy my lust, but if she should refuse to satisfy it, I would cast her off." The internal man of such a one as is described above is this adulterer, and his external is this woman.

226. II. *If a man afterwards repudiates them, and lapses into contrary states, he profanes holy things.* There are many ways in which holy things may be profaned, which will be dealt with in a subsequent article, but this is the most grievous of all; for profaners of this kind after death are no longer men; they live, indeed, but in a continual state of insane delusion; they seem to themselves to be flying on high, and while there they befool themselves with vain conceits, and sport with fantastic appearances which they mistake for realities; and being no longer men, they are not called he and she, but it. Indeed, when seen in the light of heaven they look like skeletons, some of the colour of bone, some fiery, and others as if scorched. It is not known in the world that this is the lot after death of profaners, because the cause is not known. The reason is that when a man first acknowledges divine things and believes in them, and afterwards turns away from them and denies them, he mingles together holy and profane things; and then they cannot be separated except by total destruction. But to

make this more clear the subject must be unfolded in the proper order, as follows:

i. Whatever a man in the free exercise of his will, thinks, speaks and does, whether it be good or evil, is incorporated in his nature and becomes permanent within him.

ii. The Lord by His divine Providence continually foresees and disposes man's states, so that evil and good may remain apart, and thus be separated.

iii. This is impossible if a man first acknowledges the truths of faith and lives according to them, and afterwards repudiates and denies them.

iv. He thus commingles good and evil so that they cannot be separated.

v. As good and evil in every human being ought to be separated, and in a profaner they cannot be separated, he is destroyed as to all that is truly human.

227. These are the causes of this enormity; but as they are involved in the darkness of ignorance, they must be explained.

i. *Whatever a man in the free exercise of his will, thinks, speaks and does, whether it be good or evil, is incorporated in his nature and becomes permanent within him.* This was proved above (nos. 78-81). For man has an external or natural memory, and an internal or spiritual memory. On his spiritual memory are inscribed all things in general and particular which he had deliberately chosen to think, speak and do in the world, and this so completely that not one is wanting. This memory is the book of his life which is opened after death, and according to which he is judged. Many other facts, acquired from actual experience, respecting this memory, are stated in the work on *Heaven and Hell* (nos. 461-465).

ii. *The Lord by His divine Providence continually foresees and disposes man's states, so that evil and good may remain apart, and may thus be separated.* Every man is in both evil and good; for he is in evil from himself, and in good from the Lord, and he could not live unless he were in both; for if he were in self alone, and thus in evil alone, he would have no life; neither if he were in the Lord alone, and thus in good alone, would he have any life; for in this latter condition, he would be like one suffocated, continually gasping for breath as if in the throes of death; and in the

former condition he would perish, for evil without any good is intrinsically dead. Every man therefore is in both good and evil, but the difference is that some men are interiorly in the Lord and exteriorly, as it were, in self, while others are interiorly in self, but exteriorly, as it were, in the Lord; the latter are in evil and the former in good, but each class is both in good and in evil. A bad man is in both because he is in the good of civil and moral life, and also outwardly in some good of spiritual life; besides, he is maintained by the Lord in rationality and liberty in order that he may be capable of living in good; this is the good by which every one, even a bad man, is led by the Lord. From these considerations it may be seen, that the Lord separates evil and good, so that one may be interior and the other exterior, and thus He provides that they shall not be commingled.

iii. *This is impossible if a man first acknowledges the truths of faith and lives according to them, and afterwards repudiates and denies them.* This is evident from what has been stated above in the first section, namely, that everything which man thinks, says and does deliberately, is incorporated in his nature, and becomes permanent within him; and from the second, that the Lord by His divine Providence continually foresees and disposes the states of the human mind, so that good and evil may remain apart, and may thus be separated. Moreover they are separated by the Lord after death; good is taken away from those who are inwardly evil and outwardly good, and thus they are left to their evil; the reverse takes place with those who are inwardly good, and who outwardly, like other men, have laboured to acquire wealth, sought for dignities, taken delight in various worldly pursuits, and have been addicted to some forms of self-indulgence. In these, however, good and evil are not commingled, but are separated as the internal is from the external; thus externally they have been in many ways like the evil, but not internally. The reverse is the case with the wicked who outwardly have appeared like the good as regards their piety, worship, words and deeds, and yet inwardly have been evil; in them also evil is separated from good. But in those who first acknowledged the truths of faith and lived according to them, and afterwards have fallen into a contrary state and rejected them, and especially if

they have denied them, good and evil are no longer separated, but mingled together; for such a man has appropriated both good and evil to himself, and thus he has united and commingled them.

iv. *He thus commingles good and evil so that they cannot be separated.* This follows from what has just been stated; and if evil cannot be separated from good, and good from evil, it is impossible to be either in heaven or in hell. Every one must be either in the one or the other; he cannot be in both, for then he would be sometimes in heaven, and sometimes in hell; and while in heaven he would act in sympathy with hell, and while in hell he would act in sympathy with heaven; thus he would destroy the life of all around him, heavenly life among the angels, and infernal life among the devils; and in this way the life of every one would perish, for every one must be in possession of his own life; no one lives in the life of another, still less in a life opposed to his own. This is why in every man after death, when he becomes a spirit or a spiritual man, the Lord separates good from evil, and evil from good; good from evil in those who are inwardly evil, and evil from good in those who are inwardly good. This is according to His words: "Whosoever hath to him shall be given that he may have abundance; and from him who hath not shall be taken away even that which he hath" (Matt. xiii. 12; xxv. 29; Mark iv. 25; Luke viii. 18; xix. 26).

v. *As good and evil in every human being ought to be separated, and in a profaner they cannot be separated, he is destroyed as to all that is truly human.* As was said above, the truly human element in every one is derived from rationality, and consists in the ability to see and know, if he wants to, what is true and what is good, and also in being able freely to will, think, speak, and act accordingly. But this liberty and rationality have been destroyed in those who have commingled good and evil in themselves; for they cannot from good see evil, nor from evil know good, for good and evil are inseparably united in them; and therefore they no longer possess rationality either actually or potentially, neither have they any liberty. For this reason they are like the phantoms conjured up by a disordered imagination, as was said above; and they no longer appear like men, but like bones with skin over them; and therefore when they are mentioned

they are not called he or she, but it. Such is the lot of those who in this way mingle holy things with profane. But there are many kinds of profanation which differ from these, and will be discussed in the next article.

228. No man thus profanes holy things, unless he has some knowledge of them; for without this he could not acknowledge them, and afterwards deny them. And therefore those who are outside the Christian world, and know nothing of the Lord and of redemption and salvation by Him, do not profane what is holy by not accepting it, or even by converting it. Nor do the Jews themselves profane it, because from infancy they are unwilling to accept or acknowledge it. It would be otherwise if they accepted and acknowledged it and afterwards denied it, but this is rarely the case; many of them, however, acknowledge it outwardly, and deny it inwardly, like hypocrites. But those profane holy things, by mingling them with profane things, who first accept and acknowledge them, and afterwards repudiate and deny them. No harm comes from their having accepted and acknowledged them in infancy and childhood, this being done by all Christians; because they do not then accept and acknowledge the things of faith and charity in the exercise of rationality and liberty, that is, by the understanding animated by the will, but only in the memory, and from confidence in their teacher; and if they live according to them, it is from blind obedience. But when a man acquires the use of his rationality and liberty, which he does gradually as he grows up into youth and manhood, if he then acknowledges truths and lives according to them, and afterwards denies them, he commingles holy things and profane, and, as was said above, becomes a monster instead of a man. But if a man is in evil from the time he comes into possession of his own rationality and liberty, that is, becomes his own master, and if he remains so until early manhood, and afterwards acknowledges the truths of faith and lives according to them, provided he then remains in them until the end of his life, he does not mingle good and evil; for the Lord then separates the evils of his former life from the goods of his later life. This is done for all who repent. But of these things more will be said in what follows.

229. III. *There are many other kinds of profanation of what is holy, but this is the worst.* In the widest sense profanation

means all impiety; so by profaners are meant all the impious, who in heart deny God, the holiness of the Word, and consequently the spiritual things of the Church, which are the very holy things themselves concerning which they speak impiously. But we are now speaking only of those who profess to believe in God, maintain that the Word is holy, and acknowledge the spiritual things of the Church, but a great many of them only with the lips. These commit profanation, because holiness from the Word is in them and with them, and they profane this which is in them and is a constituent of their understanding and will; while in the wicked, who deny the existence of the Divine and divine things, there is nothing holy which they can profane. They indeed speak profanely, but still do not commit profanation.

230. The profanation of what is holy is meant in the Second Commandment of the Decalogue by the words, "Thou shalt not take in vain the name of thy God," and that profanation should not be committed is meant in the Lord's Prayer by the words "Hallowed be Thy Name." Hardly any one in the Christian world knows what is meant by God's name, because it is not known that in the spiritual world names are not given as they are in the natural world, but every one receives a name according to the nature of his love and wisdom; for as soon as any one enters a society or community there, he is immediately named according to his character. The naming is done in spiritual language, which can give a name to everything, because in the spiritual world, each letter of the alphabet signifies one thing, and several letters joined into a word, as in any one's name, involve the entire state of the thing. This is one of the wonders of the spiritual world. From these facts it is clear that in the Word, God's Name signifies God Himself, with all His indwelling and proceeding Divine; and as the Word is the proceeding Divine, it is the Name of God; and as all the divine things which constitute the spiritual things of the Church are derived from the Word, they too are God's Name. It may now be seen what is meant in the Second Commandment of the Decalogue by the words, "Thou shalt not take the Name of God in vain"; and in the Lord's Prayer by the words, "Hallowed be Thy Name." The Name of God, and of the Lord, has a similar signification in many places in the Word, in both Testaments, as in Matt. vii. 22; x. 22; xviii.

5, 20; xix. 29; xxi. 9; xxiv. 9; John i. 12; ii. 23; iii. 18; xii. 13, 28; xiv. 13, 14; xvi. 23, 24, 26; xvii. 6; xx. 31, besides other places, and very many in the old Testament. Any one who understands this signification of "name," may know what is meant by these words of the Lord: "Whoever receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and whoever receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward; and whosoever shall give to drink unto one of these little ones a draught of cold water only in the name of a disciple shall in no wise lose his reward" (Matt. x. 41, 42). Any one who by "the name of a prophet," "the name of a righteous man," and "the name of a disciple," here understands only a prophet, a righteous man, and a disciple, understands only the literal sense; nor does he know what the reward of a prophet is, or the reward of a righteous man, or the reward for giving a draught of cold water to a disciple; yet by "the name and the reward of a prophet" is meant the happy state of those who live in obedience to divine truth; by "the name and reward of a righteous man" is meant the happy state of those who live in obedience to divine good; and by a "disciple" is meant the state of those who live in accordance with some of the spiritual precepts of the Church; the "draught of cold water" means somewhat of truth. The character of man's state of love and wisdom, or good and truth, is signified by his name, as is evident from these words of the Lord: "He that entereth in through the door, is the shepherd of the sheep; to him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out" (John x. 2, 3). To call the sheep by name is to teach and to lead every one who is in the good of charity, according to the state of his love and wisdom; by the door is meant the Lord, as is evident from the ninth verse; "I am the Door; through Me if any one enter in, he shall be saved." This shows clearly that the Lord Himself must be approached, in order that any one may be saved; that he who approaches Him is a shepherd of the sheep; and that he who does not approach Him is a thief and a robber, as is said in the first verse of the same chapter.

231. As the profanation of what is holy means the profanation committed by those who have a knowledge of the truths

of faith and the goods of charity from the Word, and also in some measure acknowledge them, but not the profanation committed by those who are ignorant of them, nor by those who being totally irreligious altogether reject them, the following statements are made concerning the former, not the latter. Their profanation is of several kinds, some slighter and others more grave; but they are included in the following seven classes: *The first kind of profanation is committed by those who make the Word or the divine things of the Church the subject of or material for jesting.* Some men have a bad habit of taking names or expressions from the Word, and introducing them into remarks that are unbecoming, and sometimes filthy; this cannot but involve some contempt for the Word; yet all things in the Word, both general and particular, are divine and holy, for every expression therein conceals within it something divine, by which it communicates with heaven. But this kind of profanation is slighter or more grave according to the jester's acknowledgment of the holiness of the Word, and the irreverence of his remarks.

A second kind of profanation is committed by those who understand and acknowledge divine truths and yet live in disregard of them. Those who only understand divine truths, profane more slightly, but those who also acknowledge them, profane more gravely; for the understanding only teaches like a preacher, and does not necessarily unite with the will; but acknowledgment unites with the will, for nothing can be acknowledged except with the consent of the will. But this union is of many kinds, and when the life is opposed to the truths which are acknowledged, the profanation varies according to the closeness of the union. Thus if any one acknowledges that revenge and hatred, adultery and fornication, fraud and deceit, blasphemy and lying are sins against God, and yet commits them, he commits this graver kind of profanation; for the Lord says: "The servant who knoweth his Lord's will, and doeth not His will, shall be beaten with many stripes" (Luke xii. 47); and in another place: "If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth" (John ix. 41). But it is one thing to acknowledge apparent truths and another to acknowledge genuine truths. In the spiritual world those who acknowledge genuine truths, and yet do not live according to them, appear as mere inert creatures

whose tone of voice and speech are devoid of the light and warmth of life.

A third kind of profanation is committed by those who use the literal sense of the Word to confirm evil loves and false principles. This is because the confirmation of falsity is a denial of truth, and the confirmation of evil is a rejection of good, and the Word is inwardly nothing but divine Truth and divine Good; in the ultimate or literal sense, divine truth and good do not appear in the form of genuine truths, except where it teaches about the Lord, and the way of salvation; but they are presented as truths covered with garments, which are called appearances of truth; and therefore the literal sense can be perverted so as to support many kinds of heresy. But he who confirms evil loves violates divine goods, and he who confirms false principles violates divine truths. The latter kind of violation is called the falsification of truth; the former, the adulteration of good; both are meant in the Word by the term "bloods." For a spiritual holiness, which is also the spirit of truth proceeding from the Lord, is within every detail of the literal sense of the Word. Violence is offered to this holy thing when the Word is falsified and adulterated; and this is evidently profanation.

A fourth kind of profanation is committed by those who converse about pious and holy things, and also adopt the tone and manner of one who loves them, and yet in heart neither believe nor love them. Most of these are hypocrites and pharisees, who after death are deprived of all truth and good, and are sent into outer darkness. Those who by profanation of this kind have confirmed themselves against the Divine and against the Word, and also against the spiritual truths it contains, sit silent in that darkness, deprived of speech, wanting to prate about pious and holy things as they did in the world, but unable to do so; for in the spiritual world every one is compelled to speak as he thinks, although a hypocrite wishes to speak otherwise; this gives rise to an impediment in their speech, owing to which they can only mutter. But hypocrisy is a more or less grave evil, according to the disparity between a man's inward disbelief in God and the arguments he advances in favour of belief in God.

A fifth kind of profanation is committed by those who ascribe

to themselves divine things. These are signified by Lucifer in the fourteenth chapter of Isaiah, and Lucifer has the same signification as Babel, as is evident from the fourth and twenty-second verses of the same chapter, where also their lot is described. The same too are described in the seventeenth chapter of the Revelation by the whore sitting on the scarlet beast. Babel and Chaldea are often mentioned in the Word; Babel means the profanation of good, and Chaldea the profanation of truth, and both refer to those who ascribe to themselves divine things.

A sixth kind of profanation is committed by those who acknowledge the Word, and yet deny the Divinity of the Lord. These in the world are called Socinians, or Arians. The lot of both is to call on the Father and not on the Lord, and continually to pray to the Father, some even for the sake of the Son, to be admitted into heaven; but they call in vain until they lose all hope of salvation; and then they are sent down to hell among those who deny God. These are meant by those who blaspheme the Holy Spirit, and for whom there will be no forgiveness in this world or in the world to come (Matt. xii. 32). The reason is that God is one in Person and in Essence, in whom there is a Trinity, and that the Lord is this God; and as the Lord is also heaven, and consequently those who are in heaven are in the Lord, those who deny the Divinity of the Lord cannot be admitted to heaven and be in the Lord. It was shown above that the Lord is heaven, and that consequently those who are in heaven are in the Lord.

A seventh kind of profanation is committed by those who first acknowledge divine truths and live according to them, and afterwards repudiate and deny them. This is the worst kind of profanation because they mingle holy things with profane to such a degree that they cannot be separated; and yet such persons cannot be either in heaven or in hell unless these are separated; and as this cannot be done in them, they are utterly deprived of every human attribute both intellectual and voluntary, and, as said before, they cease to be men. Nearly the same thing takes place with those who at heart acknowledge the divine things of the Word and the Church, and immerse them wholly in their selfhood, which is the love of having universal dominion, as has been said frequently above; for after death, when they become spirits,

they are wholly unwilling to be led by the Lord, but desire to lead themselves; and when their love is freed from all restraint they desire not only to have dominion over heaven but also over the Lord; and as this is impossible, they deny the Lord, and become devils. It should be noted that the life's love, which is also the ruling love, remains in every one after death and cannot be taken away. Profaners of this kind are meant by the lukewarm, of whom it is said in the Revelation: "I know thy works that thou art neither cold nor hot; I would thou wert cold or hot; but because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth" (iii. 15, 16). This kind of profanation is described as follows by the Lord in Matthew. "When the unclean spirit is gone out of a man, he walketh through dry places seeking rest, but findeth none: Then he saith, I will return into my house from whence I came out; and when he has returned and found it empty, swept and garnished for him, he goeth away and taketh to himself seven other spirits more wicked than himself; and they enter in and dwell there; and the last state of that man is worse than the first" (xii. 43-45). Man's conversion is there described by the unclean spirit going out of him; and his returning again to former evils after good and truth have been cast out, is described by the return of the unclean spirit into the house furnished for him, with seven others worse than himself; and the profanation of what is holy by such a person is described by the last state of that man being worse than the first. The same thing is meant by this passage in John: "Jesus said to him who had been healed at the pool of Bethesda, Sin no more, lest a worse thing come unto thee" (v. 14). The Lord provides that man shall not inwardly acknowledge truths, and afterwards fall away from them and become profane, as is indicated by these words: "He hath blinded their eyes and hardened their heart, lest they should see with their eyes and understand with their heart, and be converted, and I should heal them" (John xii. 40). The words "lest they should be converted and healed" signify, lest they should acknowledge truths and afterwards fall away from them and thus become profaners. For the same reason the Lord spoke in parables, as He Himself says: (Matt. xiii. 13). The Jews were forbidden to eat fat or blood (Lev. iii. 17; vii. 23, 25) because this signified that

they should not profane what is holy; for fat signified divine good, and blood divine truth. He who is once converted ought to remain in good and truth to the end of his life, as the Lord teaches in Matthew: "Jesus said, He that endureth to the end shall be saved" (x. 22; also Mark xiii. 13).

232. IV. *The Lord therefore does not admit a man to an inward perception of the truths of wisdom and at the same time of the goods of love, unless he can be kept in these states to the end of his life.* To make this clear we must proceed by distinct steps for two reasons; firstly, because it concerns human salvation; secondly, because on the knowledge of this law depends the knowledge of the laws of permission, which will be the subject of the next chapter. It concerns human salvation, as was said above, because one who first acknowledges the divine things of the Word, and consequently of the Church, and afterwards falls away from them, profanes holy things most grievously. In order to exhibit this arcanum of the divine Providence in its own light, it must be explained in the following series:—

i. Evil and good cannot exist together in man's inner mind, nor consequently can the falsity of evil and the truth of good.

ii. Good and the truth of good cannot be introduced by the Lord into a man's inner mind, except so far as evil and the falsity of evil have been removed from it.

iii. If good and its truth were introduced otherwise than in proportion as evil and its falsity were removed, the man would fall away from good, and return to his evil.

iv. While a man is in evil, many truths may be introduced into his understanding, and these may be stored in his memory, and yet not be profaned.

v. The Lord, however, by His divine Providence provides most carefully that the will shall not receive these truths unless a man puts away evil from his external man, as if by his own power.

vi. If they were otherwise received the will would adulterate good, and the understanding would falsify truth, by mingling them with evil and falsity.

vii. The Lord therefore does not admit a man to an inward perception of the truths of wisdom and the goods of love, unless he can be kept in these states to the end of his life.

233. In order to explain this arcanum of the divine Providence so that the rational man may see it in its own light, the above-mentioned propositions must be explained one by one.

i. *Evil and good cannot exist together in man's inner mind, nor consequently can the falsity of evil and the truth of good.* By man's inner mind is meant his internal thought, of which he knows nothing till he passes into the spiritual world and its light, which he does after death. The nature of this thought can only be recognised in the natural world by the delight of a man's love as manifested in his external thought, and by an examination of the evils he finds in himself; for, as was shown above, the internal thought of man coheres with his external thought so closely that they cannot be separated. But more about this may be seen above. We say "good and the truth of good," and "evil and the falsity of evil," because good cannot exist without its truth, nor evil without its falsity; they are bed-fellows, or married partners, for the life of good comes from its truth, and the life of truth from its good; and it is the same with evil and its falsity. A reasonable man can see without explanation that evil and its falsity, and good and its truth, cannot be together in man's inner mind; for evil is the opposite of good, and good of evil, and two opposites cannot exist together. Moreover there is in all evil an inherent hatred of good, and there is in all good an inherent desire to protect itself against evil, and to reject it; it follows that one cannot dwell together with the other, for in that case there would first arise conflict and combat, and then destruction, as the Lord teaches in these words: "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand. Whosoever is not with Me, is against Me; and whosoever gathereth not with Me, scattereth abroad." (Matt. xii. 25-30). And in another place: "No one can at the same time serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other" (Matt. vi. 24). Two opposites cannot exist together in one substance or form, without its being torn asunder and perishing. If one should approach and draw near to the other, they would certainly separate like two enemies, one of whom would keep within his camp or fortifications, and the other would

remain outside them. So it is with evil and good in a hypocrite; he is in both, but the evil is inside and the good outside, and so the two are separate and are not commingled. It should now be evident that evil with its falsity and good with its truth cannot exist together.

ii. *Good and the truth of good cannot be introduced by the Lord into a man's inner mind, except so far as evil and the falsity of evil have been removed from it.* This is a necessary consequence of the foregoing; for as evil and good cannot exist together, good cannot be introduced before evil has been removed. By the "inner mind" is meant the internal thought; and in this inner mind, either the Lord or the devil must dwell; the Lord is there after reformation, and the devil is there before; and therefore in proportion as a man allows himself to be reformed, the devil is cast out; but so far as he does not allow himself to be reformed, the devil remains. Any one can see that the Lord cannot enter as long as the devil is there; and he is there so long as man keeps the door shut, by which he has communication with the Lord. That the Lord enters when that door is opened through man's own action, He teaches in the Revelation: "I stand at the door and knock; if any one hear My voice and open the door, I will come in to him and will sup with him, and he with Me (iii. 20). The door is opened by removing evil, shunning it, and loathing it as infernal and diabolical; for it is the same whether we say evil or the devil, and whether we say good or the Lord, for the Lord is interiorly present in all good, and the devil in all evil. The truth of this second proposition should now be evident.

iii. *If good and its truth were introduced otherwise than in proportion as evil and its falsity were removed, the man would fall away from good, and return to his evil.* The reason is that the evil would be the stronger, and that which is stronger must sooner or later prevail. While evil is stronger, good cannot be introduced into the inmost apartments, but only into the entrance hall; for, as was said above, evil and good cannot be together, and what is only in the entrance hall is expelled by the enemy within; thence comes a departure from good, and a return to evil, which is the worst kind of profanation. Moreover, the very delight of man's life is to love himself and the world above all things. This delight cannot be expelled in a moment, but only gradually;

but so far as this delight remains in man, so far evil is the stronger. And this evil can be removed only by the love of self becoming the love of uses, or by the love of ruling being no longer for the sake of self, but for the sake of use; for thus use constitutes the head, and the love of self, or of ruling others, constitutes first, the body beneath the head, and afterwards the feet by which it walks. Who does not see that good must constitute the head, and that when this is the case the Lord is present there? Good and use are one. Who does not see that if evil constitutes the head, the devil is there? And as civil and moral good, and also spiritual good, in an external form, must constantly be received, who does not see that good, in such case, constitutes the feet, nay, the soles of the feet, and is trampled upon? Since therefore the state of man's life must be inverted, so that what is above may be below (and this inversion cannot be effected in a moment, for the greatest delight of life which comes from the love of self, and the consequent love of domination, can only gradually be diminished and converted into the love of uses), therefore good cannot be introduced by the Lord otherwise than in proportion as this evil is removed; and if it were otherwise introduced man would depart from good and return to his evil.

iv. *While a man is in evil, many truths may be introduced into his understanding, and these may be stored in his memory, and yet not be profaned.* The reason is that there is no influx from the understanding into the will, but from the will into the understanding; and therefore many truths may be received by the understanding and stored in the memory, and yet not be mingled with the evil of the will, and thus holy things not be profaned. Moreover it is the duty of every one to learn truths from the Word, or from sermons, to lay them up in the memory, and to reflect upon them. For the intellect has to instruct the will, or in other words, the man, as to what ought to be done, by means of truths deposited in the memory, which pass thence into the thought; this is consequently the principal means of reformation. While truths are only lodged in the understanding, and from the understanding in the memory, they are not yet assimilated by the man, but are extraneous to him. Man's memory may be compared to the ruminatory stomach of certain animals in which they first deposit their food; while it is

there, it is not yet assimilated by their body, but is extraneous to it; when, however, they draw the food out of this stomach and absorb it, it becomes part of their life, and the body is nourished. But in man's memory there are not material but spiritual foods, or truths, which in themselves are various kinds of knowledge; so far as man calls these forth by thinking or, as it were, ruminating upon them, his spiritual mind is nourished. The love of the will is what desires and, as it were, has an appetite for them, and causes them to be consumed, and to nourish the mind. If that love is evil, it desires and has an appetite for unclean things; but if good, it desires and has an appetite for clean things; and it separates, removes and expels in various ways whatever does not suit it.

v. *The Lord, however, by his divine Providence provides most carefully that the will shall not receive these truths unless a man puts away evil from his external man as if by his own power.* For what proceeds from the will enters the man and is appropriated by him, and becomes part of his life; and in the life itself which man derives from the will, there cannot be evil and good together, for then he would perish; yet both may be active in the understanding and there become falsities of evil, or truths of good, but not at the same time; if this were not so man would not be able to see evil by contrast with good, or to know good by contrast with evil; but they are distinguished and separated there, as a house is into inner and outer apartments. When a bad man thinks and speaks good things, he then thinks and speaks externally, but when evil things, then internally, and therefore when he speaks good things, his speech comes as it were from the wall of the house; and it may be compared to fruit which is outwardly fair, but worm-eaten and rotten within, and also to a serpent's egg with a beautiful outside.

vi. *If they were otherwise received the will would adulterate good and the understanding would falsify truth, by mingling them with evil and falsity.* When the will is in evil it defiles good in the understanding; and good defiled in the understanding means evil in the will; for the understanding persuades itself that evil is good, and that good is evil; evil does this with all good that is opposite to itself. Evil also falsifies truth, because the truth of good is the opposite of the falsity of evil; this too is done by the will in the under-

standing, and not by the understanding of itself. The defilement of good is described in the Word by adultery, and the falsification of truth by whoredom. These defilements and falsifications are effected by reasonings suggested by the natural man, who is in evil; and also by confirming the appearances of the literal sense of the Word. The love of self, which is the source of all evils, surpasses other loves in its skill in adulterating goods and falsifying truths, and it does this by an abuse of the rationality which every man, evil as well as good, has from the Lord. By ingenious reasoning it can even make evil appear like good, and falsity like truth. What can it not do when it can bring a thousand arguments to prove that nature created itself, and that it then created men, beasts and plants of every kind, and also that by influx from its inner self nature causes men to live, and to think analytically and wisely? The love of self is exceedingly ingenious in proving whatever it likes, because a certain brightness of iridescent light constitutes its outer surface. This brightness is intellectual pride, which results in a pride of excelling and dominating others, which is characteristic of that love. But when that love has confirmed such conclusions, it becomes so blind as to suppose that man is a mere animal, and that men and animals think in the same way; indeed, that if an animal could speak, it would be a man in another form. If led by some influence to believe that there is something in man which survives death, it is so blind as to imagine that beasts also live after death, and that this something that survives death, is only a subtle exhalation of life, like a vapour which constantly haunts its dead body; or that it is some vital principle, devoid of sight, hearing or speech, and therefore blind, deaf and dumb, fluttering about, and thinking; not to mention other insane ideas, suggested to its imagination by nature, which is dead. This is done by the love of self, which intrinsically is the love of the selfhood; and man's selfhood, as to its affections which are all natural, is not unlike the life of a beast, and as to its perceptions from these affections, is not unlike an owl. And therefore one who continually immerses his thoughts in his selfhood, cannot be raised out of natural into spiritual light, nor see anything of God, heaven and eternal life. Being of this nature, and exceedingly skilful in proving whatever it pleases, this love can with equal

ingenuity defile the goods of the Word and falsify its truths, when led by various motives to make a profession of them.

vii. *The Lord therefore does not admit a man to an inward perception of the truths of wisdom and the goods of love, unless he can be kept in these states to the end of his life.* This is in order that man may not fall into that gravest kind of profanation of what is holy, which has been described in this section. On account of this danger the Lord also permits evils in men's lives and many religious heresies. Concerning the permission of these, something will be seen in the following sections.

THE LAWS OF PERMISSION ARE ALSO LAWS OF
THE DIVINE PROVIDENCE

234. There are no laws of permission independent of or separate from the laws of the divine Providence, but they are the same. That is why we say that God permits a thing, which does not mean that He wills it, but that in view of the end, which is salvation, He cannot prevent it. Whatever it done for the sake of salvation is done according to the laws of the divine Providence. For, as was said before, the divine Providence, keeping this end continually in view, constantly acts against man's will, and contrary to it; and therefore, as every moment of its operation, or at every step of its progress, when it sees man swerve from the end, it directs, bends, and controls him according to its laws, by leading him away from evil and towards good. That this cannot be done without the permission of evil will be seen in what follows. Moreover nothing can be permitted without a reason, and the reason exists only in some law of the divine Providence which shows why it is permitted.

235. He who is totally destitute of any belief in the divine Providence does not at heart believe in God, but instead of God he believes in nature, and instead of the divine Providence in human prudence. It is not evident that this is so; for a man can think in two different ways, and speak in two different ways; he can think and speak in one way from his inner self, and in another way from his outer self; he is like a hinge which allows a door to swing either way, one way when someone is coming in, and the other when he is going out; or like a sail by which a vessel can be turned in its course, as the master sets it. Those who have so persuaded themselves of the

efficacy of human prudence as to deny the existence of divine Providence, do not, while possessed by that idea, attend to anything else in what they see, hear and read; nor indeed can they, because they receive nothing from heaven, but everything from themselves; and because they draw their conclusions only from appearances and fallacies, and see nothing else, they are ready to swear that their view is the correct one. If they also acknowledge nature alone, they may be angry with those who maintain that there is a divine Providence, unless the latter are clergymen, who, they think, only say so because it is part of their creed, and required by their official position.

236. We will now mention some of the things permitted, always according to the laws of the divine Providence, by which the merely natural man confirms his belief in nature rather than God, and in human prudence rather than the divine Providence. For example, he reads in the Word that the wisest of mankind, Adam and his wife, allowed themselves to be seduced by a serpent, and that God did not prevent this by His divine Providence; that their eldest son Cain killed his brother Abel, and that God did not restrain him by admonition but only cursed him after the deed; that the Israelitish nation worshipped a golden calf in the wilderness, and acknowledged it as the God who had led them out of the land of Egypt, whilst Jehovah saw this from Mount Sinai near by, and did not prevent it; and again, that David numbered the people, and thus brought a pestilence upon them by which many thousands perished, and that God, not before but after the deed, sent Gad the prophet to him and announced his punishment; that Solomon was permitted to establish idolatrous worship, and that many kings after him were permitted to profane the temple and the holy things of the Church; and finally, that the Jewish nation was permitted to crucify the Lord. In these and many other passages in the Word, he who believes only in nature and human prudence, sees nothing but what is contrary to the divine Providence, and therefore he is able to use them as arguments for its denial, if not in his outer thought which is nearest to speech, still in his inner thought which is remote from it.

237. Every worshipper of himself and of nature confirms himself in the denial of divine Providence, when he sees in the world so many wicked people, some of whom even boast of

their wickedness, yet receive no punishment from God. He finds a stronger argument against the divine Providence, when he sees that artfulness, cunning and fraud are successful even against the pious, just and sincere, and that injustice triumphs over justice in the courts of law, and in business. He especially confirms himself in this opinion, when he sees the impious raised to honour as magnates and primates, rolling in wealth, and living in elegance and luxury, while he sees the worshippers of God exposed to contempt and poverty. He also confirms his disbelief in the divine Providence, when he reflects that wars are permitted, involving the slaughter of so many men and the plundering of so many cities, nations and families; and also that victory declares itself rather on the side of prudence than justice, and that it makes no difference whether the general is a virtuous or a wicked man; besides other similar events, all of which are permitted by the laws of the divine Providence.

238. The natural man also confirms his disbelief in the divine Providence, when he considers the religious views of various nations; for example, he finds that some people are altogether ignorant of God, others worship the sun and the moon, others worship idols and monstrous images, and others worship dead men. Moreover he strengthens his opinion, when he sees the Mohammedan belief adopted by so many empires and kingdoms, and the Christian religion established only in Europe, the smallest division of the habitable globe, and even there it is divided; and some Christians claim for themselves divine power, and wish to be worshipped as gods, and pray to dead men; and others suppose that salvation depends on thinking about or reciting certain formulæ, and not at all on good deeds; also, there are few who act up to their own religion; and then he considers the numerous heresies, some of which exist at this day, such as those of the Quakers, the Moravians, the Anabaptists and others; he sees also that Judaism still survives. He who denies the divine Providence concludes from all these things, that religion is a merely imaginary thing, but that it is necessary as a useful restraint.

239. At this day, those who inwardly favour a belief in nature and human prudence alone, may still further strengthen their opinion by the following arguments; that the whole Christian world has acknowledged three Gods, not knowing

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that God is one in Person and in Essence, and that He is the Lord; that it has not hitherto been known that in every particular of the Word there is a spiritual sense, and that in this resides its holiness, nor that to shun evils as sins is the essence of the Christian religion, nor that a man lives as a man after death. For men may say to themselves and to one another, "Why does divine Providence, if there is any, now reveal these things for the first time?"

240. All the things enumerated in numbers 236-239, have been adduced to show that every single thing which takes place in the world, as regards both the evil and the good, is under the control of the divine Providence; consequently that the divine Providence is operative in the minutest details of man's thoughts and actions, and that consequently it is universal. But as this truth cannot be seen from these statements, unless each is separately explained, they must be briefly expounded in the order in which they were mentioned, beginning with number 236.

241. i. *The wisest of mankind, Adam and his wife, allowed themselves to be seduced by a serpent, and God did not prevent this by his divine Providence.* This is because Adam and his wife do not mean the first created of mankind in this world, but the men of the Most Ancient Church, whose new creation, or regeneration, is described as follows; their new creation itself or regeneration, is described in the first chapter of Genesis by the creation of heaven and earth, their wisdom and intelligence by the garden of Eden, and the end of that Church by their eating of the tree of knowledge. For in its recesses the Word is spiritual, containing arcana of divine Wisdom, and that is why it is written throughout by means of pure correspondences and representations. When these are used as a means of interpretation, it becomes clear that the men of that Church, who were at first the wisest of men, and at last from the pride of their own intelligence, the worst, were not seduced by any serpent, but by the love of self, which is there indicated by the serpent's head which the Seed of the woman, that is, the Lord, would bruise. Who cannot see in the light of reason that other things are meant than those told in the literal story? For who can suppose that the creation of the world could have taken place in the way there described? And therefore, the learned labour to explain the contents of that

first chapter, and at last confess that they do not understand it. Again, who can believe that two trees were placed in their garden or paradise, one of life, and one of knowledge, the latter as a stumbling block; that from the mere eating of this last-named tree they transgressed to such a degree, that not only they, but also the whole human race, their posterity, became liable to damnation; and that a serpent was able to seduce them; moreover, that the wife was created out of the rib of the husband, that they acknowledged their nakedness after the fall and covered it with fig-leaves, that coats of skin were given them to cover their bodies, and that cherubim were placed with a flaming sword to guard the way to the tree of life. All these things are symbols which describe the establishment of the Most Ancient Church, its state, its change, and at last its destruction. The arcana of the spiritual sense, contained in the minutest particulars of all these things are explained in the *Arcana Cœlestia*, on Genesis and Exodus; it will there be seen that the tree of life signifies the Lord as to His divine Providence, and the tree of knowledge, man as to his own prudence.

242. ii. *Their eldest son Cain killed his brother Abel, and God did not then restrain him by admonition, but only cursed him after the deed.* Since Adam and his wife signify the Most Ancient Church, as just stated above, Cain and Abel, their eldest sons, signify the two essentials of the Church, namely love and wisdom, or charity and faith; Abel denotes love and charity, and Cain, wisdom or faith, especially wisdom when separated from love, or faith from charity; and it is the nature of wisdom or faith so separated, not only to reject love and charity, but also to destroy them, and thus it kills its brother. That faith separate from charity does this, is fairly well known in the Christian world; see the *Doctrine of the New Jerusalem concerning Faith*. The curse of Cain describes the spiritual state after death of those who separate faith from charity, or wisdom from love. But that wisdom or faith should not perish in consequence, a mark was set on Cain, that he might not be slain; for love cannot exist without wisdom, nor charity without faith. Since this story has almost the same meaning as the eating of the tree of knowledge, it follows after the description of Adam and his wife. Moreover, those whose faith is divorced from charity get their intelligence from themselves, and those whose

faith is derived from charity get it from the Lord, and thus are in the order of the divine Providence.

243. iii. *The Israelitish nation worshipped a golden calf in the wilderness, and acknowledged it as the God who had led them out of the land of Egypt, whilst Jehovah saw this from Mount Sinai near by, and did not prevent it.* This took place in the wilderness of Sinai near the mount. That Jehovah did not withhold them from that abominable worship, is in accordance with all the laws of the divine Providence thus far set forth, and also in accordance with those which follow. This evil was permitted them lest they should all perish; for the children of Israel were led out of Egypt, that they might represent the Lord's Church, and they could not have done this, unless Egyptian idolatry had first been eradicated from their hearts; and this could not have been effected unless they had been allowed to act according to what was in their hearts, in order that it might afterwards be removed by means of severe punishment. What besides is signified by that worship, and by the threat that they should be wholly rejected and that a new nation should be raised up from Moses, may be seen in the *Arcana Cœlestia* in the exposition of the thirty-second chapter of Exodus.

244. iv. *David numbered the people, and thus brought a pestilence upon them by which many thousands perished; and God, not before but after the deed, sent Gad the prophet to him and announced his punishment.* This event may also suggest various thoughts and reflections to any one who does not believe in the divine Providence, especially as to why David was not warned beforehand, and why the people were so severely punished for the king's transgression. That he was not previously warned, is in accordance with the laws of the divine Providence already disclosed (especially nos. 129-153, and nos. 154-174). The severe punishment of the people because of the transgression of the king, and the smiting of seventy thousand with pestilence, was not on the king's account, but on account of the people; for the passage reads, "Again the anger of Jehovah was kindled against Israel; therefore He moved David against them, saying, Go, number Israel and Judah" (2 Sam. xxiv. 1).

245. v. *Solomon was permitted to establish idolatrous worship.* This was in order that he might represent the Lord's kingdom, or the Church as existing in all the religions

of the whole world; for the church founded amongst the people of Israel and Judah was a representative church, and therefore all the judgments and statutes of that church represented the spiritual things of the Church, which are its internals; the nation itself represented the Church, the king represented the Lord; David, the Lord who was to come into the world; and Solomon, the Lord after His coming. And because the Lord after the glorification of His Humanity had power over heaven and earth, as He Himself says (Matt. xxviii. 18), therefore Solomon, His representative, was clothed with glory and magnificence, and excelled all the kings of the earth in wisdom, and also built the temple. Moreover, Solomon permitted, and himself instituted, many foreign religions, which represented the various religious systems in the world. His seven hundred wives and his three hundred concubines had a like signification (1 Kings xi. 3); for a wife in the Word signifies a Church, and a concubine a religious persuasion. It should now be clear why Solomon was allowed to build the temple, which signified the Lord's divine Human (John ii. 19, 21), and also the Church; and why he was permitted to establish idolatrous worship, and to marry so many wives. That by David in many places in the Word is meant the Lord who was to come into the world, may be seen in *The Doctrine of the New Jerusalem concerning the Lord* (nos. 43, 44).

246. vi. *Many kings after Solomon were permitted to profane the temple and the holy things of the Church.* This was because the people represented the Church, and the king was their head. And as the people of Israel and Judah could no longer represent the Church, for they were idolaters at heart, they gradually fell away from representative worship, by perverting all the things of the Church to such a degree, that at last they brought desolation upon it. This was represented by the profanation of the temple by the kings, and by their idolatries; the ruin of the Church was represented by the destruction of the temple itself, by the carrying away of the people of Israel, and by the captivity of the people of Judah in Babylonia. This was the reason, and the reason of everything that takes place is to be found in some law of the divine Providence.

247. vii. *The Jewish nation was permitted to crucify the Lord.* This was because the Church amongst that nation

had been altogether brought to desolation, so that they not only did not know and acknowledge the Lord, but even hated Him; but everything that they did to Him was according to the laws of His divine Providence. That the passion of the cross was the last temptation, or the last combat by which the Lord fully conquered the hells and fully glorified His Humanity, may be seen in *The Doctrine of the New Jerusalem concerning the Lord* (nos. 12-14); and in *The Doctrine of the New Jerusalem concerning Faith* (nos. 34, 35).

248. So far we have explained the things mentioned above (no. 236) which are instances from the Word by which a natural man who is a reasoner, can confirm his disbelief in the divine Providence. For, as before said, whatever such a man sees, hears and reads, he may use as an argument against it. Few, however, confirm their disbelief in the divine Providence from passages in the Word, but many do so from what they see around them, such as the things mentioned in no. 237, which are now also to be explained.

249. i. *Every worshipper of himself and of nature confirms himself in the denial of divine Providence, when he sees in the world so many wicked people, some of whom even boast of their wickedness, yet receive no punishment from God.* All wickedness and all boasting about it are permissions, the causes of which are to be found in the laws of the divine Providence. Every man can freely, indeed, in perfect freedom, think what he will, whether against or for God; and he who thinks against God is rarely punished in the natural world, because while there he is always capable of reformation; but he is punished in the spiritual world after death, for then he can no longer be reformed. The laws of the divine Providence as previously set forth, supply the reasons of these permissions, as will be evident, if they are recalled and examined; they are as follows: Man should act from freedom according to reason (nos. 71-99). Man should not be compelled by external means to think and to will, thus to believe and love, the things which are of religion; but man should bring himself to do it, and sometimes compel himself (nos. 129-153). There is no such thing as self-derived prudence, there only appears to be; and it is right that there should be this appearance; but the divine Providence is universal because it deals with the minutest details

(nos. 191-213). The divine Providence looks to eternal things, and temporary things only so far as they subserve eternal things (nos. 214-220). A man is not admitted to an inward perception of the truths of faith and of the goods of charity, unless he can be kept in these states to the end of his life (nos. 221-233). That the reasons for these permissions are to be found in the laws of the divine Providence will be seen from what follows, for example:—Evils are permitted for the sake of the end, which is salvation; again, the divine Providence is unceasing and watches equally over the evil and the good; and finally, the Lord cannot act in opposition to the laws of His divine Providence, for to do so would be to act in opposition to His divine love and wisdom, thus to Himself. These laws, if collated, will show why wickedness is permitted by the Lord, and is not punished while it is only in the thought, and rarely when in the intention or will, if it is not put into action. But still its own punishment follows every evil; it is as if evil had engraved upon it its own punishment, which the impious man suffers after death.

What has now been said will throw light upon the statement in no. 237, that *the worshipper of himself and of nature finds a stronger argument against the divine Providence, when he sees that artfulness, cunning and fraud are successful even against the pious, just and sincere, and that injustice triumphs over justice in the courts of law and in business.* All the laws of the divine Providence are indispensable, and as they are the reasons why such evils are permitted, it is evident that in order that a man may live as a man, and be reformed and saved, the Lord can remove such evils from him only by means of the Word, and especially the commandments of the Decalogue, in the case of those who regard all kinds of murder, adultery, theft and false witness as sins. But in the case of those who do not regard these as sins, he acts by means of civil laws and the fear of punishment for disobeying them, by moral laws, and fear of the loss of reputation, honour and gain, if they are infringed. By these means the Lord deters the wicked from doing evil, but not from thinking and willing it; but by the means first mentioned, the Lord leads the good not only to cease to practise these evils, but also to cease to think about or wish for them.

250. ii. *The worshipper of himself and of nature confirms*

himself in his denial of the divine Providence, when he sees the impious raised to honour, as magnates and primates, rolling in wealth, and living in elegance and luxury, while he sees the worshippers of God exposed to contempt and poverty.

The worshipper of himself and of nature believes honours and wealth to be the highest and only possible happiness, and therefore happiness itself; and if he ever thinks of God in consequence of the worship instilled during childhood, he calls them divine blessings, and so long as he is content with these, he thinks that there is a God, and also worships Him; but in his worship there lies concealed, what he at that time is ignorant of, the desire to be raised by God to still higher dignities and still greater wealth; and if he acquires these, his worship is turned more and more to outward things, until he falls away, so that at length he despises and denies God; and he does the same if he is cast down from the dignity and wealth on which he has set his heart. What, then, are honours and wealth to the evil but stumbling-blocks? Not so, however, to the good, for they do not set their hearts upon them, but on the uses or goods in the performance of which honour and wealth serve but as means. And therefore, from the advancement of the wicked to honour and wealth as magnates and primates, no one can confirm himself against the divine Providence, except a man who is a worshipper of himself and of nature. Moreover, what is honour, whether greater or less? And what is wealth, greater and less? Is it not intrinsically a matter of the imagination? Is one person more highly favoured and happier than another? Is not the dignity of a great man, even of a king or emperor, regarded after a single year as something common, which no longer swells his heart with joy, and may even become worthless in his sight? Do these men derive from their dignities a greater happiness than those in a lower, or even the lowest, station in life, such as farmers and their servants? The latter may enjoy greater happiness when it is well with them and they are content with their lot. Who is more restless at heart, more easily provoked, more violently enraged, than one who loves himself, especially when he is not honoured according to the pride of his heart, and when he does not succeed according to his pleasure and desire? What then is dignity but an idea, if it contributes nothing to the purpose or use? And can such an idea exist

in any other kind of thought, than that which regards self and the world, and assumes that the world is everything and eternity nothing?

Now something shall be said to explain why the divine Providence permits the wicked in heart to be raised to dignities, and to be loaded with wealth. The impious or wicked can perform uses equally with the pious or good; indeed, they act with greater zeal, for they regard themselves in the uses they perform, and the honours as the uses for the sake of which they exert themselves; and therefore the higher the love of self climbs, the hotter burns their lust of doing uses for the sake of their own glory. There is no such fire with the pious or good, unless it is excited from below by the love of honour. The Lord therefore governs the impious in heart who are in positions of distinction, by concern for their own renown, and thereby excites them to perform uses for the community, country, society, or city in which they dwell, and also for their fellow-citizens or neighbours. With such men this is the method of the Lord's government or of the divine Providence; for the Lord's kingdom is a kingdom of uses, but where there are only a few who perform uses for the sake of uses, He causes the worshippers of self to be raised to high offices in which each of them is excited to do good by means of his love. Suppose that there were an infernal kingdom in the world,—though none such exists,—where only the love of self or the devil bore rule, would not every one perform uses from the fire of the love of self and for the lustre of his own glory, more than in any other kingdom? But all such men have the public good on their lips, but their own in their hearts; and as every one looks to his own prince, that he may be made greater (for he aspires to be the greatest), can such a one see that there is a God, while a thick smoke like that of a conflagration surrounds him, through which the light of no spiritual truth can penetrate? I have seen that smoke about the hells of such men. Light your lamp, and try to find out how many aspirants for honours there are in the kingdoms of the present day, who are not lovers of self and the world. Will you find fifty in a thousand who love God, and will there not be only a few among these who seek positions of dignity? As therefore there are so few who love God, and so many who love self and the world, and as the

latter, from their zeal, perform more uses than the former from theirs, how can any one confirm his disbelief in the divine Providence by the fact that the wicked acquire more honour and wealth than the good? This position is supported by these words of the Lord: "And the Lord commended the unjust steward because he had acted prudently; for the sons of this world are in their generation more prudent than the sons of light. So I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail they may receive you into everlasting habitations" (Luke xvi. 8, 9). What is meant by these words in the natural sense is evident; but in the spiritual sense the mammon of unrighteousness signifies the knowledges of truth and good possessed by the evil, which they use only to acquire for themselves honour and wealth. These are the knowledges out of which the good, or the children of light, are to make to themselves friends, and which will admit them into everlasting habitations. That many love self and the world, and that few love God, the Lord teaches in these words: "Wide is the gate and broad is the way that leadeth to destruction, and many there be which enter in through it; but straight and narrow is the way which leadeth unto life, and few there be that find it" (Matt. vii. 13, 14). That honour and wealth are a curse to some men and a blessing to others, may be seen above (no. 217).

251. iii. *A worshipper of himself and of nature confirms his disbelief in the divine Providence, when he reflects that wars are permitted, involving the slaughter of so many men, and the plundering of their goods.* Divine Providence does not cause wars, because they involve slaughter, plunder, violence, cruelty and other monstrous evils, which are diametrically opposed to Christian charity; but still they are inevitable, because the life's love of man since the time of the most ancient people (signified by Adam and his wife, see no. 241), has become so perverted as to wish to rule over others, and finally over all, and to possess worldly wealth, and finally all wealth. These two loves cannot be kept in bonds, since every one is permitted by the divine Providence to act in freedom according to reason (nos. 71-99); and without such permission the Lord cannot lead man away from evil, and thus reform and save him; for unless evils were permitted to break forth, man would not be aware of them, and therefore

could not acknowledge them, and so could not be led to resist them. This is why evils cannot be prevented by Providence; for they would remain shut in, and like a cancer or gangrene, would spread and consume all that is vital in man. For man is from birth like a little hell, between which and heaven there is perpetual discord. No one can be withdrawn from his hell by the Lord, unless he sees that he is there, and desires to be delivered; and this cannot be done without permissions, the reasons for which are laws of the divine Providence. This is why there are wars, great and small, the latter between the owners of estates and their neighbours, and the former between the sovereigns of kingdoms and their neighbours; the only difference between a small and a great war being that the former is kept within bounds by the laws of the nation, and the latter by international law, and that while in both cases there is a desire to override the laws, the lesser combatants cannot do so, while the greater can, at least to some extent. There are many other reasons stored up in the treasury of divine Wisdom, why the greater wars of kings and dukes, involving as they do slaughter, plunder, violence and cruelty, are not stopped by the Lord either at the beginning or during their progress, but only when the power of one or the other combatant has been so weakened that he is in danger of destruction. Some of these reasons have been revealed to me, and among them is this; that all wars, even those relating solely to worldly affairs, represent in heaven the states of the Church, and are correspondences. This is true of all the wars described in the Word, and also of all wars at this day. The wars described in the Word are those waged by the children of Israel with various nations, such as the Amorites, Ammonites, Moabites, Philistines, Syrians, Egyptians, Chaldeans, and Assyrians; and when the children of Israel, who represented the Church, transgressed the precepts and statutes which they were commanded to observe, and fell into the evils signified by those nations (for each nation with which the children of Israel waged war signified some particular kind of evil) then they were punished by that nation. For example, when they profaned the holy things of the Church by foul idolatries, they were punished by the Assyrians and Chaldeans, because Assyria and Chaldea signified the profanation of what is holy. What is signified

by their wars with the Philistines, may be seen in *The Doctrine of the New Jerusalem Concerning Faith* (nos. 50-54). Similar things are represented by wars at the present day wherever they are waged; for all events in the natural world correspond to spiritual events in the spiritual world, and all spiritual things relate to the Church. Nobody in this world knows which kingdoms in the Christian world correspond to the Moabites and Ammonites, which to the Syrians and Philistines, and which to the Chaldeans and Assyrians, and the others with whom the children of Israel waged wars; nevertheless, there are nations which thus correspond. But in the natural world, the character of the Church on earth, and the evils into which it falls, and for which it is punished by wars, cannot be seen at all; because in this world nothing is seen but external things, which do not constitute the Church; but in the spiritual world the internal states which constitute the Church itself are revealed, and there all men are united according to their various states. The conflicts of these states in the spiritual world correspond to wars, which are regulated on both sides by the divine Providence of the Lord, according to the laws of correspondence. That wars in this world are governed by the divine Providence of the Lord, the spiritual man acknowledges, but the natural man does not, except that when a thanksgiving is appointed on account of a victory, he may give thanks on his knees to God for the victory, and he may utter a brief prayer before he goes into action; but when he relapses into his usual state of mind, he either ascribes the victory to the skill of the general, or to some unexpected suggestion or event in the course of the battle which decided the issue. That the divine Providence, which men call fortune, is at work in the minutest details of even trivial things, may be seen above (no. 212); and if you acknowledge that the divine Providence regulates these things, you should certainly admit that it regulates the affairs of war. Successes, also, and lucky strokes in war, are commonly called the fortune of war; but this is the divine Providence, which is especially operative in the plans and preparations of the general, even though he then and afterwards ascribes the whole to his own sagacity. This he may do if he will, for he has full liberty to believe in divine Providence or not, and even to believe in God or not; yet

let him know that no detail of his plans and preparations originates in himself; they all come to him either from heaven or hell; they come from hell by permission, they are sent from heaven by Providence.

252. iv. *The worshipper of himself and of nature confirms his disbelief in the divine Providence, when he reflects that, so far as he can see, victory declares itself on the side of prudence rather than justice, and that it makes no difference whether the general is a virtuous or a wicked man.* Victory seems to incline to the side of prudence rather than justice, because man judges from appearances, and favours one side more than the other, and what he favours he supports by reasoning; he does not know that the justice of a cause is spiritual in heaven, and natural in the world, as has just been stated; and that these two are united by a chain of past and future events known only to the Lord. The reason why it makes no difference whether the general is virtuous or wicked is the same as that given above (no. 250), namely, that the evil equally with the good perform uses, and the evil in their ardour act more zealously than the good, especially in wars, because a bad man is especially crafty and cunning in devising stratagems; moreover the love of glory makes him delight more than a good man does in killing and plundering those whom he knows and declares to be his enemies; a good man, on the other hand, is prudent and zealous in defence, but seldom has any ability or eagerness for aggression. The same is true of the spirits of hell and of the angels of heaven; the spirits of hell attack, and the angels of heaven defend themselves. It follows, that any one is justified in defending his country and its allies against invaders, even by employing generals who are bad men, but not in unprovoked aggression. The mere love of glory is essentially diabolical, for it springs from the love of self.

253. Thus far we have explained the facts mentioned above in no. 237, by which the merely natural man confirms his disbelief in the divine Providence. Now we must explain those mentioned in no. 238, which relate to the religious systems of various nations, and which can also serve the merely natural man as arguments against the divine Providence; for he says in his heart, "How can there be so many discordant religions, instead of one true religion throughout the world, if the divine Providence has for its end a heaven

from the human race? (nos. 27-45). But consider: All the human beings ever born, however many, and of whatever religion, can be saved provided they acknowledge God and live according to the precepts of the Decalogue, which forbid murder, adultery, theft and false witness, because to commit these crimes is contrary to religion, and therefore to God; such men fear God and love their neighbour. They fear God, because they believe that to do these things is enmity against Him, and they love their neighbour, because to kill, to commit adultery, steal, bear false witness, and covet another man's house or wife, is to injure the neighbour. As such men reverence God in their life and do no evil to their neighbour, they are led by the Lord; and all who are thus led are taught about God and the neighbour by means of their religion; for those who so live, love to be taught, while those who live otherwise do not care to be taught; and because they love to be taught they are instructed by the angels after death when they become spirits, and gladly receive the truths of the Word. Something concerning men of this character may be seen in *The Doctrine of the New Jerusalem concerning the Sacred Scripture* (nos. 91-97, 104-113).

254. i. *The merely natural man confirms his disbelief in the divine Providence when he considers the religions of various nations; for example, he finds that some people are altogether ignorant of God, and that others worship the sun and moon, or idols and graven images.* Those who use these facts as arguments against the divine Providence, know nothing of the innumerable arcana of heaven, of which scarcely one is known to man; among them is this, that man is not taught directly from heaven, but indirectly (nos. 154-174); and as man is taught indirectly, and the Gospel could not be proclaimed by missionaries to all the inhabitants of the earth, but nevertheless religion could in various ways be conveyed even to the nations dwelling in the most distant parts of the world, this has been brought about by the divine Providence. For no man acquires his religion from himself, but by transmission from others, who either learned directly from the Word, or have heard from others who have been taught from the Word, that there is a God, a heaven, a hell, and a life after death, and that true happiness results from the worship of God. That religion was disseminated through-

out the whole world from the Ancient Word, and afterwards from the Israelitish Word, may be seen in *The Doctrine of the New Jerusalem concerning the Sacred Scripture* (nos. 101-103); and that without the Word no one would have had a knowledge of God, of heaven and hell, and the life after death, still less of the Lord, may be seen in the same work (nos. 114-118). When a religion has once been implanted in a nation, that nation is led by the Lord according to the precepts and tenets of its own religion; and the Lord has provided that in every religion there shall be precepts resembling those of the Decalogue, namely that God is to be worshipped, that His name is not to be profaned, that the Sabbath is to be observed, that parents are to be honoured, that murder, adultery and theft are not to be committed, and that false witness is not to be borne. The nation which holds such precepts to be divine, and lives according to them from a religious motive, is saved, as was said just above (no. 253); moreover, most nations outside Christendom do regard those laws, not as civil but as divine, and hold them sacred. That man is saved by a life according to these precepts, may be seen in *The Doctrine of the New Jerusalem from the Commandments of the Decalogue*, from beginning to end. Another arcanum of heaven is this, that the angelic heaven is seen by the Lord as one Man, whose soul and life is the Lord; and this divine Man is a perfect man, not only as to the external members and organs, but also as to the more numerous internal members and organs, as well as the skins, membranes, cartilages and bones, all of which, however, in that Man, are not material but spiritual. It has also been provided by the Lord that those whom the Gospel has not reached, but who have a religion, should also be capable of having a place in that divine Man, that is, in heaven, by forming the skins, membranes, cartilages and bones; and that they, like others, experience heavenly joy; for it matters not whether their joy is like that of the angels of the highest, or of the ultimate heaven; for every one who enters heaven attains the highest joy of his heart; greater he could not bear, for it would oppress and stifle him. The case may be compared to that of a peasant and a king: A peasant may experience the greatest joy when he goes about clothed in new garments of coarse wool, and sits down to a table loaded with pork, beef, cheese, beer and

mulled wine; he would feel oppressed if, like a king, he were clothed in purple and silk, gold and silver, and a table were laid before him with delicacies, costly dishes of many kinds, and rare wines. This shows how it is that there is heavenly joy for the last as well as for the first, each in his degree; and consequently, also, for those who are outside the Christian world, provided they shun evils as sins against God and contrary to religion. Few are totally ignorant of God; that these, if they have lived a moral life, are instructed by angels after death and receive a spiritual element into their moral life, may be seen in *The Doctrine of the New Jerusalem concerning the Sacred Scripture* (no. 116). It is the same with those who worship the sun and moon, believing God to be in them; they know no better, and therefore this is not imputed to them as sin; for the Lord says, "If ye were blind,"—that is, if ye did not know,—"ye should have no sin" (John ix. 41). But there are many who worship idols and graven images even in the Christian world. This is indeed idolatrous, but not in every case; for there are some to whom graven images serve as a means of arousing thought about God, for an influx from heaven leads those who acknowledge God to desire to see Him; and as people of this kind cannot raise their minds above the things of the senses like those who are inwardly spiritual, they foster that desire by looking at the idol or image. Those who do this without adoring the graven image itself as God, are saved if they also, from a religious motive, live according to the precepts of the Decalogue. This makes it clear that as the Lord desires the salvation of all, He has provided that every one may have a place in heaven if he lives rightly. That in the sight of the Lord heaven is as one Man, and that therefore heaven corresponds to all things in general and particular in the human form, and also that there are some who correspond to the skins, membranes, cartilages and bones, may be seen in the work on *Heaven and Hell* (nos. 59-102); and in the *Arcana Cœlestia* (nos. 5552-5569); and also above (nos. 201-204).

255. ii. *The merely natural man confirms his disbelief in the divine Providence when he sees the Mohammedan faith adopted by so many empires and kingdoms.* The fact that this faith is adopted by more nations than the Christian religion, may be a stumbling-block to those who think about

the divine Providence, and believe that no one can be saved except those who are born Christians, that is, who possess the Word and therefore know of the Lord. But the Mohammedan religion is not a stumbling-block to those who believe that all things are regulated by the divine Providence; these inquire what part Providence has in Mohammedanism, and they find that the Mohammedan religion acknowledges the Lord as the Son of God, the wisest of men, and a very great prophet, who came into the world to teach men. A large number of Mohammedans consider Him greater than Mohammed.

In order to show more fully that Mohammedanism was raised up by the divine Providence of the Lord to destroy the idolatries of many nations, the subject must be explained in a certain order, and, firstly, something must be said about the origin of idolatry. Previous to the birth of Mohammedanism, the worship of idols was common throughout the whole world. The reason was that the Churches before the coming of the Lord, were all representative Churches. Such also was the Israelitish Church; the tabernacle, Aaron's garments, the sacrifices, everything connected with the temple at Jerusalem, and the laws themselves were representative. The science of correspondences, the very science of the wise, involving as it does a knowledge of what is represented by various objects, existed among the ancient nations of the world, and was especially cultivated in Egypt, where it gave rise to their hieroglyphics. That knowledge taught them the signification of all kinds of animals and trees, and of mountains, hills, rivers, fountains, and also of the sun, moon and stars; and as all their worship was representative, consisting wholly of correspondences, they celebrated it on mountains and hills, and also in groves and gardens; and they therefore consecrated fountains, and when worshipping God, they turned their faces to the rising sun; moreover they made graven images of horses, oxen, calves, lambs, and even of birds, fishes and serpents; and in their houses and elsewhere they placed these in an order based on the spiritual things of the Church to which they corresponded, or which they represented. They also placed similar images in their temples, to remind them of the holy things which they signified. After a time, when the knowledge of correspondences had been forgotten, their descendants began to worship

the graven images themselves as holy, not knowing that their ancestors saw nothing holy in them, but only looked upon them as representing and thus expressing holy things by their correspondences. This is how the idolatries which filled the whole world arose, not only in Asia and its adjacent islands, but also in Africa and Europe. To extirpate all these idolatries, the divine Providence of the Lord caused a new religion to be instituted suited to the character of the people of the East, which should contain something from the Word of both Testaments, and should teach that the Lord came into the world, that He was a very great prophet, the wisest of men, and the Son of God. This was done through Mohammed, after whom that religion has been called Mohammedanism. The divine Providence of the Lord raised up this religion, suited to the character of the people of the East, as already stated, that it might destroy the idolatries of so many nations, and give them some knowledge of the Lord before entering the spiritual world; and this religion would not have been adopted by so many kingdoms, and have extirpated their idolatries, unless it had been accommodated and adapted to the ideas and life of them all. The reason why the Koran did not acknowledge the Lord as the God of heaven and earth was, that the Orientals acknowledged God as the Creator of the universe, and they could not have understood that He came into the world, and assumed a human nature; just as Christians do not understand this, for in their thought they separate His Divinity from His Humanity, and think of His divine Nature as dwelling with the Father in heaven, and His human Nature they know not where. These considerations enable us to see that the Mohammedan religion also is due to the Lord's divine Providence; and that all of that religion who acknowledge the Lord as the Son of God, and live according to the precepts of the Decalogue, which they also possess, by shunning evils as sins, go to a heaven called the Mohammedan heaven. This heaven also is divided into three,—a highest, middle and lowest heaven. Those are in the highest heaven, who acknowledge the Lord as one with the Father, and thus as the only God; those are in the second heaven who renounce polygamy and live with one wife; and in the last are those who are being taught. More may be seen about Mohammedanism in *The Continuation concerning*

the Last Judgment and the Spiritual World (nos. 68-72), where the Mohammedans and Mohammed are the subject treated of.

256. iii. *The merely natural man confirms his disbelief in the divine Providence when he sees that the Christian religion is only established in the small part of the habitable globe called Europe, and that it is split up into sects.* The Christian religion is received only in the small part of the habitable globe called Europe, because it is not suited to the character of the Orientals like the Mohammedan religion, in which truth and falsity are mingled, as was shown just above; and a religion which is not adapted to men's state of mind, is not accepted by them. For example, a religion which makes it unlawful to marry more than one wife is not accepted, but rejected, by nations who for ages past have been polygamists; so too with some other ordinances of the Christian religion. Nor does it matter whether a smaller or a greater part of the world has received the Christian religion, provided there are people who possess the Word, for in this way light from the Word is transmitted to those who are outside the Church and do not possess the Word, as is shown in *The Doctrine of the New Jerusalem concerning the Sacred Scripture* (nos. 104-113); and, wonderful to relate, the Lord and also heaven are present wherever the Word is read devoutly and the Lord is worshipped according to its precepts. The reason is that the Lord is the Word, and the Word is divine Truth which constitutes heaven; this is why the Lord says: "Where two or three are gathered together in My Name, there am I in the midst of them" (Matt. xviii. 20). This use of the Word can be made by Europeans in many parts of the habitable globe, because their commerce extends over all the earth, and everywhere they read the Word and teach men from it. This sounds like a fabrication, but it is true.

The Christian religion is divided into sects, because it is derived from the Word, and the Word is written throughout by pure correspondences, and these correspondences are in great part appearances of the truth, within which, however, genuine truths lie concealed; and as the doctrine of the Church ought to be drawn from the literal sense of the Word, which is of the character just explained, there necessarily, have been disputes, controversies, and dissensions in the Church, especially as to the interpretation of the Word, but

not as to the Word itself or the Lord's divinity; for it is everywhere acknowledged that the Word is holy, and that the Lord is divine, and these two doctrines are the essentials of the Church. This is why those who deny the Lord's divinity, who are called Socinians, have been excommunicated from the Church; and those who deny the holiness of the Word are not regarded as Christians. To this I will add a remarkable fact concerning the Word, from which it may be inferred that in its inner recesses the Word is the divine Truth itself, and in its inmost is the Lord. When any spirit opens the Word, and rubs his face or clothing with it, this causes his face or clothing to shine from the mere contact as brightly as the moon or a star, in the sight of all whom he meets. This is evidence that there is nothing in the world more holy than the Word. It may be seen in *The Doctrine of the New Jerusalem concerning the Sacred Scripture* (nos. 5-26), that the Word is written throughout by pure correspondences; that the doctrine of the Church must be drawn from the literal sense of the Word, and confirmed by it (nos. 50-61); that heresies can be drawn from the literal sense of the Word, but that it is hurtful to confirm them (nos. 91-97); that the Church is founded upon the Word, and that its character varies according to its interpretation of the Word (nos. 76-79).

257. iv. *The merely natural man confirms his disbelief in the divine Providence by the fact that in many Christian kingdoms there are men who claim for themselves divine power, and wish to be worshipped as gods, and who pray to dead men.* They deny, indeed, that they claim divine power for themselves or that they wish to be worshipped as gods; but they declare that they can open and close heaven, remit and retain sins, and therefore save and condemn men, and this is equivalent to divine power. For the divine Providence has for its end nothing but reformation and, consequently, salvation; this is its continual endeavour on behalf of every one; and salvation cannot be attained except by an acknowledgment of the Divinity of the Lord, and a trust that He will effect it, if a man lives according to His precepts. Who cannot see that this arrogance is the Babylon described in the Apocalypse, and the Babel frequently mentioned in the prophets? That it is also Lucifer, spoken of in Isaiah xiv., is evident from the verses of that

chapter in which these words occur: "Pronounce this proverb against the king of Babel" (ver. 4); and, "I will cut off from Babel the name and remnant" (ver. 22); from which passage it is clear that Babel is the same as Lucifer; for of him it is said: "How art thou fallen from heaven, O Lucifer, son of the morning! For thou hast said in thy heart, I will ascend into the heavens; I will exalt my throne above the stars of God, and I will sit upon the mount of the assembly, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High" (ver. 12-14). It is well known that they pray to dead men and implore their aid, for prayer to them was sanctioned by a papal bull confirming the decree of the Council of Trent, in which it is openly said that prayer should be offered to the dead. Yet who does not know that prayer should be offered to God alone, and not to any dead man? But it shall now be stated why the Lord has permitted this. It cannot be denied that He has permitted it for the sake of the salvation of man. For it is well known that without the Lord there is no salvation; and therefore it was necessary that the Lord should be preached from the Word, and that the Christian Church should thereby be established. But this could only be done by leaders zealous in the work, of whom there were found none but those whose apparent zeal was kindled by the ardour or self-love. This ardour first incited them to make the Lord known, and to teach the truths of the Word; and it is on account of this, their first state, that Lucifer is called the "son of the morning" (ver. 12). But when they saw that they could exercise dominion by means of the holy things of the Church, the love of self by which they were first impelled to make the Lord known, broke forth from within, and at length rose to such a height that they arrogated to themselves all the divine power of the Lord, not leaving Him any. This could not be prevented by the divine Providence of the Lord; for in that case they would have declared that the Lord was not God, the Word not holy, would have become Socinians or Arians, and would thus have destroyed the whole Church, which now survives among the general body, whatever may be the character of its rulers; for all those of this religion who approach the Lord and shun evils as sins are saved, and therefore there are many heavenly communities formed from them in the spiritual world.

Moreover one nation among them has providentially escaped the yoke of such domination, and holds the Word to be holy; this is the noble French nation. But what has happened? When the love of self exalted its dominion even to the Lord's throne, removed Him, and set itself thereon, the love called Lucifer necessarily profaned the whole Word and the Church; to prevent this, the Lord by His divine Providence took care that they should depart from His worship and invoke dead men, pray to their statues, kiss their bones, and bow down at their tombs, should forbid the reading of the Word, should think that holy worship consisted in reciting masses not understood by the common people, and should sell salvation for money. If they had not done these things, they would have profaned the holy things of the Word and the Church; for, as was shown in the preceding section, only those profane holy things who are acquainted with them. Lest, therefore, they should profane the most Holy Supper, the divine Providence of the Lord has led them to divide it, and give the bread to the people, and drink the wine themselves; for the wine in the Holy Supper signifies holy truth, and the bread, holy good; but when they are divided, the wine signifies truth profaned, and the bread, good adulterated; and they have further been led to regard the Holy Supper as something corporeal and material, and to adopt this as the fundamental doctrine of religion. Any one who considers these facts, and weighs them with a mind in some degree enlightened, may see the wonderful working of the divine Providence in guarding the holy things of the Church, in saving all who can be saved—as it were, in snatching from the fire those who are willing to be rescued.

258. v. *The merely natural man confirms his disbelief in the divine Providence by the fact that among professing Christians there are some who suppose that salvation depends on believing or repeating certain formulæ, and not at all on good deeds.* That such men consider faith alone necessary for salvation, without a life of charity, and therefore separate faith from charity, is shown in the *Doctrine of the New Jerusalem concerning Faith*; there too it is shown that these men are denoted in the Word by the Philistines, by the "dragon," and by the "goats." This doctrine also has been permitted by the divine Providence, in order that the Divine of the Lord and the holiness of the Word might not be profaned. The Divine of the

Lord is not profaned when salvation is considered to be secured by a prayer that God the Father may be merciful for the sake of His Son, who suffered on the cross and made satisfaction for us; for in this manner they do not approach the Lord's Divinity, but His humanity, which they do not acknowledge as divine. Nor do they profane the Word, for they pay no attention to the passages where love, charity, deeds and works are mentioned. They say that these are all included in a belief in the efficacy of the prayer just mentioned; and those who confirm this opinion say to themselves, "As the law does not condemn me, neither does evil; and good will not save me, because good of my own devising is not good." So they are like men totally destitute of truth from the Word, who therefore cannot profane it. But none confirm their faith in the efficacy of that prayer, except those who from self-love are in the pride of their own intelligence; nor are they Christians at heart, but only wish to appear so.

We will now explain how the Lord's divine Providence is continually working for the salvation of those who regard it as a matter of religious obligation to separate faith from charity. The Lord's divine Providence takes care that, although faith of that kind has been made a religious duty, every one may know that faith alone does not save, but a life of charity acting as one with faith; for in all Churches where this belief prevails, it is taught that salvation is impossible unless a man examines himself, sees his sins, acknowledges them, repents, desists from them, and begins a new life. This doctrine is solemnly read in the presence of all who approach the Lord's Supper; and it is added, that unless they do this they mingle together what is holy with what is profane, and cast themselves into eternal damnation; moreover in England it is added, that unless they do this the devil will enter into them as he entered into Judas and destroy them soul and body. It is evident from this, that even in those Churches where faith alone is believed in, every one is taught that evils should be shunned as sins. Furthermore, every one who is born a Christian knows that evils should be shunned as sins, because the Decalogue is placed in the hands of every boy and girl, and is taught by parents and teachers; and further, all citizens of the kingdom, especially the common people, after having repeated the Decalogue from memory, are examined by the priest

as to what they know of the Christian religion, and are admonished to do the things which it commands. At such times they are never told by any priest that they are not under the yoke of the law, or that they cannot obey the commandments because they cannot do good from themselves. Again, the Athanasian Creed has been adopted throughout the whole Christian world, and the truth contained in its last paragraphs acknowledged, namely, that the Lord will come to judge the living and the dead, and that those who have done good will enter into everlasting life, and those who have done evil into everlasting fire. In Sweden, where the religion of faith alone has been accepted, it is plainly taught that faith separate from charity, or without good works, has no existence; this is found in a certain monitory Appendix inserted in all Swedish psalm-books, which is called *Hindrances or Stumbling-blocks of the Impenitent*,¹ and in which these words occur: "Those who are rich in good works thereby show that they are rich in faith, since a saving faith operates through charity; for a justifying faith never exists alone and separate from good works, just as a good tree is not without fruit, or as the sun without light and heat, or water without moisture." These few particulars have been mentioned to show that although a religious system inculcating faith alone has been adopted, still the goods of charity, or good works, are everywhere taught; and this is of the Lord's divine Providence, lest the common people should be led astray. I have heard Luther, with whom I have sometimes spoken in the spiritual world, denouncing faith alone, saying that when he instituted it he was warned by an angel of the Lord not to do so; but that he thought that unless he rejected works, there would be no separation from the Catholic religion, and so, contrary to the warning, he established that faith.

259. vi. *The merely natural man confirms his disbelief in the divine Providence by the fact, that there have been and still are so many heresies in the Christian world, such as Quakerism, Moravianism, Anabaptism and many others.* For he thinks to himself, "If the divine Providence governed all particulars without the least exception, and had the salvation of all for its end, it would have caused one true

¹ This Appendix was deleted when the psalm-book was revised in the year 1819.

religion to exist throughout the whole world, and that not divided into sects, still less torn by heresy." But take a deeper and more rational view if you can. Can a man be saved unless he be first reformed? For he was born in the love of self and the world, and as these loves have nothing in common with the love of God and of the neighbour, unless it be for the sake of self, he was also born in evils of every kind. What love or mercy is there in these loves? Does a man think anything of defrauding another, cursing him, hating him with a deadly hatred, committing adultery with his wife, and taking cruel revenge upon him, while he cherishes the desire to set himself above all others and to possess their goods, regarding them as trifling and insignificant compared with himself? If such a man is to be saved, must he not first be delivered from these evils and thus reformed? This cannot be done except in accordance with many laws of the divine Providence, as has been stated above in many places. These laws are for the most part unknown; nevertheless they derive their existence both from divine Wisdom and divine Love; and the Lord cannot infringe them, because to do so would destroy man, and not save him. Read again and compare the laws mentioned above, and you will see how true this is. Since therefore according to those laws influx does not come directly from heaven, but indirectly through the Word, doctrine and sermons, and since the Word in order that it may be a divine work, must necessarily be written by pure correspondences, it follows that dissensions and heresies were inevitable, and that they are permitted by the laws of the divine Providence. But this is not all; the Church itself has adopted as its essentials merely intellectual and doctrinal tenets, and not such as relate to the will and life; and when the latter are not made the essentials of the Church, man's understanding is shrouded in darkness, and he wanders about like a blind man, stumbling against obstacles, and falling into pits. For the will sees in the understanding, and not the understanding in the will; or, what is the same thing, the life and its love must lead the understanding to think, speak and act, and not contrariwise; if it were otherwise, the understanding, impelled by an evil or even diabolical desire, might seize upon any suggestion of the senses, and force the will to comply with it. These facts show the

origin of dissensions and heresies. But it has been provided that every one, in whatever heresy his mind, or intellect, may be involved, can still be reformed and saved, provided he shuns evils as sins, and does not confirm his belief in heretical falsities; for by shunning evils as sins the will is reformed, and by means of the will the understanding, which then first emerges from darkness into light. There are three essentials of the Church—an acknowledgment that the Lord is divine, an acknowledgment of the holiness of the word, and a life of charity. Every one has faith in proportion as he lives a life of charity; the Word tells us what our life should be, and the Lord provides for our reformation and salvation. If the Church had held to these three essentials, intellectual differences would not have divided, but only varied it, as light gives variety to the colour of beautiful objects, and as various gems adorn a king's crown.

260. vii. *The merely natural man confirms his disbelief in the divine Providence by the fact that Judaism still flourishes.* For the Jews have not been converted after so many centuries, although they live among Christians; and in accordance with the predictions of the Word, they do not confess the Lord and acknowledge Him as the Messiah, who, they expected, would lead them back to the land of Canaan; and they persist in denying Him, and yet prosper. But men who for these reasons call in question the divine Providence, do not know that "Jews" in the Word denote all in the Church, who acknowledge the Lord; and that the "land of Canaan," into which they are to be led, denotes the Lord's Church. But they persist in the denial of the Lord, because their disposition is such that were they to admit and acknowledge the Lord's Divinity, and the holy things of His Church, they would afterwards profane them; this is why the Lord says of them, "He hath blinded their eyes, and hardened their hearts, that they should not see with their eyes, and understand with their heart, and be converted, and I should heal them" (John xii. 40; Matt. xiii. 15; Mark iv. 12; Luke viii. 10; Isaiah vi. 9, 10). He says, "Lest they should be converted and I should heal them," because if they had been converted and healed, they would have committed profanation; and it is a law of the divine Providence (nos. 221-233), that no one should be admitted by

the Lord to an inward perception of the truths of faith and the goods of charity, unless he can be kept in these states to the end of his life; otherwise he would profane what is holy. The Jewish nation has been preserved, and dispersed over a great part of the world for the sake of the Word in its original language, which they venerate more than Christians do; and in every particular of the Word, the Lord's Divine is present, for it is divine Truth, united to divine Good, proceeding from the Lord; and owing to this, the Word is the means by which the Lord is united with His Church, and by which heaven is present with man, as was shown in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (nos. 62-69); and the Lord and heaven are present wherever the Word is devoutly read. This is the purpose of divine Providence in preserving them, and dispersing them over a great part of the world. Their lot after death may be seen in the *Continuation concerning the Last Judgment and the Spiritual World* (nos. 79-82).

261. These now are the reasons mentioned above (no. 238), by which the natural man confirms, or may confirm, his disbelief in divine Providence. Others now follow, mentioned above in no. 239, which may also serve the natural man as arguments against the divine Providence, and may also occur to others, and excite doubt in their minds.

262. i. *Doubt concerning the divine Providence may be suggested by the fact, that the whole Christian world worships one God as three Persons, that is, three Gods; and that hitherto it has not been known that God is one in Person and Essence, in whom is the Trinity, and who is the Lord.* A man who reasons about Divine Providence may say, "Are not three Persons three Gods, if each Person by himself is God? Who can or does think otherwise? Athanasius himself could not, for in the Creed which is named after him he says: 'For like as we are compelled by the Christian verity to acknowledge every Person by Himself to be God and Lord, so are we forbidden by the Catholic religion to say there are three Gods, or three Lords.'" This means simply that we ought to acknowledge three Gods and Lords, but that we must not mention or name three Gods or Lords. Who can possibly conceive of one God, unless He is one in Person? If the reply is that it is conceivable if one thinks that the Three have one Essence, who can or does mean anything by this,

except that although they are of one mind and agree together, they are yet three Gods? And if he thinks more deeply he says: "How can the divine Essence which is infinite be divided? and how can it from eternity beget another divine Essence, and produce still another, which proceeds from them both?" It may be said that this must be believed and not thought about, but who can help thinking about what he is told to believe? How else can he obtain that acknowledgment which is the essence of faith? Have not Socinianism and Arianism, which reign in more hearts than you believe, sprung from thinking about the Godhead as consisting of three Persons? Faith in one God, who is the Lord, constitutes the Church, for the divine Trinity is in Him. That this is the truth may be seen in the *Doctrine of the New Jerusalem concerning the Lord* from beginning to end. But what is thought of the Lord at this day? Is it not believed that He is both God and Man, God from Jehovah the Father by whom He was conceived, and Man from the Virgin Mary of whom He was born? But who believes that God and Man in Him, or His Divinity and His Humanity, are one Person, and that they are one as soul and body are one? Does any one know this? Ask the doctors of the Church, and they will say that they do not know it; yet it is stated in the doctrine of the Church received throughout the whole Christian world, as follows: "Our Lord Jesus Christ, the Son of God, is God and Man; and although He is God and Man, still they are not two, but one Christ; He is one because the Divine took to itself the Human; yea, He is altogether one, for He is one in Person; since as soul and body make one man, so God and Man is one Christ." This is from the Faith or Creed of Athanasius. The clergy do not know this, because when they read it, they do not think of the Lord as God, but only as a Man. If the same persons are asked whether they know by whom He was conceived, whether by God the Father or by His own Divinity, they will answer that he was conceived by God the Father, for this is according to the Scriptures. Then, are not the Father and He one, as the soul and body are one? Who can possibly think that He was conceived by two Divine Beings, and if from His own Divinity, that this was His Father? If you ask them further, what is their idea of the Lord's Divinity, and what of His Humanity, they will say

that His Divinity is from the Father's Essence, and the Humanity from the mother's essence, and that His Divinity is with the Father; and if you then ask, where His Humanity is, they will make no reply; for in their thought they separate His Divinity and His Humanity, and make the Divinity equal to that of the Father, and the Humanity like that of another man; they do not know that in this way they separate soul and body; nor do they see the difficulty involved in the supposition, that in that case, a rational man was born from a mother alone. Impressed with the idea that the Lord's Humanity is like that of any other man, a Christian can with difficulty be led to think of a Divine Humanity, although he may admit the statement that the Lord's soul or life by conception was, and is, Jehovah Himself. Now review all the arguments, and consider whether there is any God in the universe but the Lord alone, in whom is the essential Divinity and source of all things, called the Father, the Divine Humanity, called the Son, and the proceeding Divine, called the Holy Spirit; and thus that God is one in Person and Essence, and is the Lord. If you urge that the Lord Himself named three in Matthew, "Go ye therefore and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit" (xxviii. 19), yet it is evident from the verses immediately preceding and following, that He said this to show that in Himself, now glorified, was the divine Trinity. In the verse immediately preceding, He says that all power is given unto Him in heaven and upon earth; and in that immediately following, He says that He would be with them until the consummation of the age; thus speaking of Himself alone, and not of three.

Now as to why the divine Providence has permitted Christians to worship one God as three persons, or three Gods, and why Christians have not hitherto known that God is one in Person and Essence, in whom is a Trinity, and who is the Lord, the cause does not lie in the Lord, but in man. For the Lord has taught the truth plainly in His Word, as may be seen from all the passages quoted in the *Doctrine of the New Jerusalem concerning the Lord*; and He has also taught it in the creed adopted by all the churches, where it is stated that His Divinity and His Humanity are not two, but one Person, united like soul and body. But

the primary cause of their dividing the Divinity and the Humanity, and making the Divinity equal to that of Jehovah, the Father, and the Humanity to that of any other man, was that the Church after its rise went astray into Babylonia, and arrogated to itself the Lord's divine Power; but that it might not be called divine Power, but human power, they declared the Lord's Humanity to be like that of any other man. Afterwards, when the Reformation took place, and faith alone was accepted as the only means of salvation, —the faith that God the Father would have mercy for the sake of the Son,—the Lord's Humanity could not be regarded otherwise; for no one can approach the Lord, and in heart acknowledge Him as the God of heaven and earth, unless he lives according to His precepts. In the spiritual world, where every one is obliged to speak as he thinks, no one can utter the name of Jesus unless he had lived in the world as a Christian; and this is of His divine Providence, lest His Name should be profaned.

263. To make clear what has just been said, I will add the following passage taken from the end of the *Doctrine of the New Jerusalem concerning the Lord* (nos. 60, 61): "That God and Man in the Lord, according to this doctrine, are not two but one person, and altogether one as the soul and body are one, appears clearly from many of the Lord's sayings; for example, that the Father and He are one; that all things of the Father are His, and all His the Father's; that He is in the Father, and the Father in Him; that all things are given into His hand; that He has all power; that He is the God of heaven and earth; that he who believes in Him has eternal life; and that the wrath of God abides on him who does not believe in Him; and further, that both the Divinity and the Humanity were taken up into heaven; and that, as regards both, He sits at the right hand of God, that is, that He is almighty; and many other passages concerning His divine Humanity have been quoted above which all testify that God is one in Person and in Essence, in whom is a Trinity, and who is the Lord. These things concerning the Lord are now for the first time disclosed, because it was foretold in the Apocalypse (chapters 21, 22), that a new Church would be instituted at the end of the former, in which this would be the primary doctrine. This Church is there denoted by the New Jerusalem, into which

none can enter but those who acknowledge the Lord alone as the God of heaven and earth; and therefore in the Apocalypse this church is called the "Lamb's Wife." This I can declare, that the whole heaven acknowledges the Lord alone, and that only those who acknowledge Him are admitted into heaven, for heaven is heaven from the Lord. This very acknowledgment born of love and faith causes them to be in the Lord, and the Lord in them, as He Himself teaches in John: "In this day ye shall know that I am in My Father and ye in Me, and I in you" (xiv. 20); and again: "Abide in Me and I also in you. I am the Vine, ye are the branches; he that abideth in Me and I in him, the same beareth much fruit; for without Me ye can do nothing. If a man abide not in Me, he is cast forth" (xv. 4-6; xvii. 22, 23). This was not seen from the Word before because, if it had been, it would not have been believed; for the Last Judgment had not yet been accomplished, and before that the power of hell prevailed over the power of heaven; for man occupies an intermediate position between heaven and hell, and, therefore, if it had been seen before, the devil or hell would have snatched the truth out of men's hearts, and would moreover have profaned it. This predominance of the power of hell was altogether broken by the Last Judgment, which has now been accomplished. Since that judgment, and therefore at the present day, every man who desires it can receive enlightenment and wisdom.

264. *Doubt may arise concerning the divine Providence from the fact, that hitherto men have not known that every detail of the Word contains a spiritual sense, which is indeed the source of its holiness.* This doubt concerning the divine Providence may find expression as follows: "Why is this fact now revealed for the first time? and why is it revealed by one who is not a dignitary of the Church?" But the Lord in his good pleasure may choose a dignitary of the Church, or the servant of one, for He knows the character of the one and of the other. But the reasons why the spiritual sense of the Word was not revealed before are these:—

(a) Because, if it had been, the Church would have profaned it and would thereby have profaned the very sanctity of the Word.

(b) Because genuine truths, containing the spiritual sense of the Word, were not revealed by the Lord till after the

last judgment had been accomplished, and the New Church signified by the Holy Jerusalem was about to be established by the Lord. But these points shall be examined separately.

(a) *The spiritual sense of the Word was not revealed before because, if it had been, the Church would have profaned it, and would thereby have profaned the very sanctity of the Word.* The Church, not long after its establishment, was changed into Babylon, and afterwards into Philistia; the Babylonians do indeed acknowledge the Word, but hold it in light esteem, saying that the Holy Spirit inspires them in their final decisions, just as much as it inspired the prophets. They acknowledge the Word for the sake of the vicariate founded by them on the Lord's words to Peter; but they yet hold the Word in light esteem because it does not support their pretensions, and therefore they take it away from the people, and hide it in monasteries where few read it. If therefore the spiritual sense of the Word, in which the Lord is present with all angelic wisdom, had been revealed, the Word would have been profaned, not only as it is now, in its ultimate or literal sense, but also in its inmost sense. Philistia, which denotes faith separated from charity, would also have profaned the spiritual sense of the Word, because it makes salvation depend upon thinking about, or uttering, certain words, and not upon doing good, as was said before; and thus it puts forward false means of salvation, and excludes man's reason from any share in faith. What do such persons care about the light in which the spiritual sense of the Word is seen? Would they not turn it into darkness? If the natural sense is perverted, what would they not do with the spiritual sense? Does any one who has confirmed himself in faith separated from charity, and in justification by such faith, want to understand what the good of life is, what love of the Lord and love for the neighbour are, what charity and the goods of charity are, what good works are, and what is the meaning of doing them, or even what faith in its essence is, or any one of its constituent truths? They write volumes only to confirm that which they call faith, and all the things just mentioned, they declare to be involved in that faith. Evidently then, if the spiritual sense of the Word had been revealed before, the Lord's words in Matthew would have been fulfilled. "If thine eye be evil thy whole body will be full of darkness; if therefore the light which is

in thee be darkness, how great is that darkness" (vi. 23). The eye, in the spiritual sense of the Word, denotes the understanding.

(b) *Genuine truths, such as those contained in the spiritual sense of the Word, were not revealed by the Lord until after the last judgment had been accomplished, and the new Church, which is meant by the Holy Jerusalem, was about to be established by the Lord.* It was foretold by the Lord in the Apocalypse, that after the accomplishment of the last judgment, genuine truths would be revealed, a new Church established, and the spiritual sense of the Word disclosed. That the Last Judgment has been accomplished, is shown in a little work concerning the *Last Judgment*, and again, in its *Continuation*; and also that this is meant by the "heaven and earth" which were to pass away (Apoc. xxi. 1). That genuine truths were then to be revealed, is foretold by these words in the Apocalypse: "And He that sat upon the throne said, Behold, I make all things new (xxi. 5; xix. 17, 18; xxi. 18-21; xxii. 1, 2); and that then the spiritual sense of the Word is to be revealed (xix. 11-16). This is meant by the White Horse, whose rider was called the Word of God, and Lord of lords, and King of kings (see the little work on *The White Horse*). That the holy Jerusalem means a new Church now to be established by the Lord, may be seen in the *Doctrine of the New Jerusalem concerning the Lord* (nos. 62-65). It may be concluded from these considerations, that the spiritual sense of the Word was to be revealed for a new Church, which will acknowledge and worship the Lord alone, hold His Word sacred, love divine truths, and reject faith separated from charity. Many things about the spiritual sense of the Word may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (nos. 5-26, sqq.), for example the nature of the spiritual sense (nos. 5-26); that the spiritual sense is contained in every part of the Word, in general and particular (nos. 9-17); that by reason of the spiritual sense the Word is divinely inspired, and holy in every word (nos. 18, 19); that the spiritual sense has been hitherto unknown, and the reason of this (nos. 20-25); and that the spiritual sense will not hereafter be disclosed to any man, unless he is in genuine truths from the Lord (no. 26). These considerations should make it clear, that it is of the Lord's divine Providence that the spiritual sense has been

hidden from the world until the present age, and has been preserved meanwhile in heaven, among the angels, who derive thence their wisdom. The spiritual sense was known and studied among the ancients who lived before Moses; but because their descendants turned into various idolatries the correspondences of which alone their Word, and consequently their religion consisted, and the Egyptians turned them into magic, it was sealed up by the Lord's divine Providence, first among the children of Israel, and afterwards among Christians, for the reasons given above; now once more it is unsealed for the Lord's New Church.

265. iii. *Doubt may arise concerning the divine Providence from the fact that hitherto men have not known that the Christian religion consists in shunning evils as sins.* That this is the Christian religion is shown in the *Doctrine of Life for the New Jerusalem*, from beginning to end; and as faith separated from charity is the only obstacle to the reception of this belief, that also is treated of. We say that men have not known that the essence of the Christian religion consists in the shunning of evils as sins, because almost all are ignorant of this; and yet every one knows it, as may be seen above (nos. 258). Hitherto almost all have been ignorant of it, because faith separate from charity has obliterated it; for this affirms that salvation comes from faith alone, without any good work or good of charity, and that those who have faith are no longer under the yoke of the law, but are free. Having heard this repeated many times, a man no longer thinks about the evil or the good of life; besides, every man is naturally inclined to adopt this belief, and when once he has adopted it, he thinks no more about the state of his life. This then is the reason of man's ignorance on this subject. That it is actually unknown has been made known to me in the spiritual world. I have asked more than a thousand new-comers from the world whether they knew that to shun evils as sins was the essence of religion, and they said that they did not know it, and that this was something new and unheard of, but that they had heard that they could do no good of themselves, and that they were not under the yoke of the law. When I asked whether they did not know that a man ought to examine himself, see the sins of which he is guilty, repent, and then begin a new life, and that otherwise sins were not forgiven, and that if sins were not forgiven

men were not saved, and whether this had not been read aloud to them as often as they had attended the Holy Supper, they replied that they had paid no attention to such things, but only to this, that their sins were remitted by means of the Sacrament of the Holy Supper, and that faith did the rest without their knowledge. Again I said, "Why did you teach your little children the Decalogue? Did you not do this that they might know what evils are to be shunned as sins? and not merely that they might know and believe the commandments without obeying them? Why then do you say that this is something new?" To this they would only reply, that they knew, and yet did not know all this, that they never thought of the sixth commandment when committing adultery, or of the seventh commandment when stealing or defrauding, and so on, and that it never occurred to them that such things were contrary to divine Law, and therefore to God. When I quoted from the creeds of the Churches, and from the Word, to prove that the Christian religion consists in shunning and hating evils as sins, and that every one's faith depends on his shunning and hating them, they were silent. But they were convinced that this was true, when they saw how all were examined with respect to their life, and were judged according to their deeds, and not according to their faith as distinct from their life, because every one's faith depends on his life. The Christian world has, for the most part, remained ignorant of this, because the laws of Divine Providence leave every one to act in freedom according to reason (nos. 71-99, 100-128); it is also a law that no one is taught directly from heaven, but indirectly through the Word and doctrines and sermons founded thereon (nos. 154-174); and there are also laws of permission, which are also laws of the divine Providence. More on these subjects may be seen above (no. 258).

274.¹ iv. *Doubt may arise regarding the divine Providence from the fact that hitherto no one has known that man lives as a man after death, and that this fact has not been revealed before.* The reason why this has remained unknown is, that those who do not shun evils as sins believe in their hearts that man does not live after death, and therefore they care not whether they are told that he lives as a man after death, or that he is to rise again at the day of the last judgment; and

¹ The numbering follows the original.

if by chance a belief in the resurrection creeps into his mind, he says to himself, "It will be no worse for me than for others; if I go to hell I shall go there with many others, and so also if I go to heaven." But in all who have any religion there is implanted the belief that they live as men after death; the idea that they live as souls, and not as men, exists in those alone who have become infatuated by a belief in their own sagacity and discernment. That in all who have any religion there is implanted a belief that they live as men after death, will be evident from the following considerations: 1. Who does not believe this when he is dying? 2. What orator, when delivering a funeral oration, does not speak of the departed as being in heaven, among angels, and conversing with them, and in the enjoyment of happiness? Some men indeed have been deified. 3. Who among the common people does not believe that when he dies, if he has lived a good life, he will enter a heavenly paradise, be clothed in white raiment, and enjoy eternal life? 4. What clergyman does not say the same or similar things to the dying? And at the moment he believes what he says, provided he does not happen to think about the Last Judgment. 5. Who does not believe that the little children he has lost are in heaven, and that after death he will see his wife whom he has loved? No one supposes that they are ghosts, still less that they are souls or minds floating about the universe. 6. Who contradicts a statement about the lot and condition of those who have passed out of time into eternal life? I have spoken to many about the state and lot of this or that person, and no one has ever replied that their lot was not yet decided, but that it would be at the time of judgment. 7. To whom does it not seem right that angels should be represented as men in painting and sculpture? Who thinks then that they are bodiless spirits, misty or cloudy entities, as some of the learned have thought? 8. The Papists believe that their saints are men in heaven, and that others are living elsewhere; the Mohammedans believe the same of their dead; the Africans especially believe this, and so do many other nations; why then should not the reformed Christians believe it, since the Word teaches it? 9. This belief implanted in every one, causes some to aspire to an immortality of fame; for it takes the form of such an aspiration in some people, and makes them heroes and brave in

war. 10. Inquiry has been made in the spiritual world, as to whether this belief is implanted in all, and it has been found implanted in every one's spiritual or internal thought, but not in their natural or external thought. Evidently then no doubt ought to arise concerning the divine Providence from the reflection that it has now for the first time been revealed that man lives as a man after death. It is only the sensual faculty of men that wants to see and touch the objects of their belief; unless a man's thought rises above that level, he is in thick darkness as regards the state of his life.

EVILS ARE PERMITTED FOR THE SAKE OF SALVATION

275. If man were born in the love which was his by creation, he would not be in any evil; he would not even know what evil is; for if a man has never been in evil, and is therefore free from all evil, he cannot know what evil is; if he were told that this or that is evil, he would not believe that such a thing could possibly exist. This is the state of innocence in which Adam and his wife Eve were; the nakedness of which they were not ashamed denoted that state. The knowledge of evil after the Fall is signified by their eating of the tree of the knowledge of good and evil. The love into which man was created, is the love of the neighbour, so that he may care as much for others as for himself, and even more, and that he may enjoy the delight of that love in doing good to the neighbour, almost as a parent enjoys doing good to his children. This love of the neighbour is truly human, for it contains a spiritual element by which it is distinguished from the natural love of animals. If man were born with that love, he would not be born in the darkness of ignorance, as is now the case, but in a certain light of knowledge and consequent intelligence, and he would quickly acquire knowledge and intelligence themselves. He would, indeed, at first go on all fours like a quadruped, but with an innate endeavour to stand erect upon his feet; for however much he resembled an animal, he would not turn his face downwards to the earth, but forwards towards heaven, and at length he would stand erect so that he might also look upwards.

276. But when the love of the neighbour was changed into the love of self, and this love increased, then human

love became changed into an animal love; and man became a beast, with the difference that he could reflect on his bodily sensations, and rationally distinguish one thing from another, and could be instructed, and become a civil, moral and, at length, a spiritual man. For as was said before, a man has a spiritual part, by which he is distinguished from an animal; and this enables him to understand the nature of social good and evil, then of moral good and evil, and lastly, if he will, of spiritual good and evil. When the love of the neighbour was changed into the love of self, man could no longer be born in the light of knowledge and intelligence, but he was born in the darkness of ignorance, because in the very ultimate plane of life constituted by the bodily senses; and from this he could be introduced to the inner degrees of the natural mind by instruction, the spiritual mind being associated with the process throughout. The reason why he is born in the ultimate plane of life constituted by the bodily senses, and therefore in the darkness of ignorance, will be seen in what follows. The love of the neighbour and the love of self are opposites, as every one can see; for the love of the neighbour wishes to give of its own to all others, but the love of self wishes to secure good for itself alone; the love of the neighbour wishes to serve all, but the love of self wishes to be served by all; the love of the neighbour regards all men as brothers and friends, but the love of self regards them as its servants, and as its enemies if they will not serve it; in a word, it is so selfish as scarcely to look upon others as men, holding them secretly as of less account than its horses and dogs; and as it regards them of so little value, it thinks nothing of doing evil to them; hence come hatred and revenge, adultery and fornication, theft and fraud, lying and defamation, harshness and cruelty, and other such evils. These are evils which man inherits from birth. That they are permitted for the sake of salvation shall be explained in the following order:—

I. Every man is in evil, and must be led away from evil in order that he may be reformed.

II. Evils cannot be removed unless they show themselves.

III. So far as evils are removed, they are remitted.

IV. The permission of evil is thus for the sake of salvation.

277. I. *Every man is in evil and must be led away from evil that he may be reformed.* It is well-known in the Church that

every man is tainted with hereditary evil, and that he is therefore prone to many evils. This is why he cannot do good from himself; for evil cannot do good, except such good as contains evil within it; this hidden evil consists in doing good for the sake of self, and thus only for the sake of appearances. This evil is well-known to be inherited from parents. It is said to be inherited from Adam and his wife, but this is an error; for every one is born in it by inheritance from his own parent and this parent was born in it from his parent, and so on; thus it is transmitted from one to another, and increases and accumulates, and is transmitted to offspring. This is why there is nothing whole in man, but that he is altogether evil. Who feels that it is wrong to love himself more than others? Who therefore knows that it is evil, whereas it is the chief of all evils? That it is inherited from parents, grandfathers and great-grandfathers, is evident from many things known in the world, as for instance that households, families, and even nations, can be distinguished from one another merely by the face; and the face is the index of the mind, and the mind takes its character from the affections, which are states of a man's love. Sometimes the face of a grandson or great-grandson bears a remarkable resemblance to that of his great-grandfather. I can tell from the face alone whether a man is a Jew or not, and also the nationality of some other people; and no doubt others can do the same. If the affections of love are thus derived and transmitted from parents, it follows that evils are also, for they are bound up with the affections. The origin of this resemblance shall be explained. Every one's soul is derived from his father, and it is only clothed with a body by the mother; that the soul is from the father, follows not only from what has just been said, but is indicated in many other ways; for example, the child of a negro or Moor by a white or European woman is born with a dark skin, and *vice versa*; again, the soul is in the seed which causes conception, and the seed is clothed with a body by the mother. The seed is the primary form of the love characteristic of the father; it is a form of his ruling love, with its nearest derivations, which are the inmost affections of that love. These affections in every one are veiled over with the proprieties of moral life, and with the good of social, and to some extent, spiritual life; these

things constitute the external life even of the evil. Into this external life every child is born, and to this it owes its charm; but as the child grows to boyhood and youth, he passes from this external life to more inward affections, and at length to his father's ruling love; and if this was evil, and it has not by various means been tempered and moulded by instructors, it becomes his ruling love as it was his father's. But in any case, the evil is not extirpated, but only removed, of which more in what follows. It is therefore evident that every man is in evil.

277 (a). It is self-evident that man must be led away from evil in order to be reformed; for he who is in evil in this world remains so after his departure from the world; and therefore if evil is not removed in the world, it cannot be removed afterwards. Where the tree falls, there it lies; so also does man's life, when he dies, remain of a like nature. Moreover every one is judged according to his deeds; not that they are brought up against him, but because he returns to them, and continues to act as he did before; for death is a continuation of life, with this difference, that man cannot then be reformed. All reformation is effected completely, that is alike in first principles and in ultimates; the ultimates are reformed in the world conformably with the first principles, and they cannot be reformed afterwards, because the ultimates of life that man takes with him into the other world become quiescent, and concur or act as one with his inner mind.

278. II. *Evils cannot be removed unless they show themselves.* Do not suppose that man should commit evils in order that they may come to light; but he must examine himself, not only as to his actions but also his thoughts; and he should ask himself what he would do if he did not fear the laws, and disgrace, and especially what evils he inwardly regards as allowable, and as not being sins, for he commits these continually. In order that man may examine himself, an understanding has been given him separate from the will, that he may know, understand and acknowledge what is good and what is evil, and that he may see the nature of his will, or what he loves and desires. In order that he may see this, his understanding is capable of higher and lower, or interior and exterior thought, so that from higher or interior thought he may see what his will is doing in the lower or exterior thought; he sees this as a man sees his face in a mirror, and when he

sees it, and realises what sin is, he can, if he prays to the Lord for help, cease to will it, shun it, and afterwards resist it; if he cannot do this with full consent of the will, still he can restrain the evil by fighting against it, and at length hate and abominate it; then, and not before, he perceives and feels that evil is evil, and that good is good. This then is what is meant by examining oneself, seeing one's evils, acknowledging them, confessing them, and afterwards desisting from them. But as few know that this is the essence of the Christian religion, because only men who act in this way possess charity and faith, and are led by the Lord, and do good from Him, therefore something shall be said of those who neglect this duty, and yet suppose that they are religious men. They may be classed as follows:

- i. Those who confess that they are guilty of all kinds of sin, and yet do not search out any particular sin in themselves.
- ii. Those who are led by their religious belief to omit the search.
- iii. Those worldly men who never think about sins, and therefore know nothing about them.
- iv. Those who approve of them, and therefore cannot know their true nature.
- v. Sins are never brought to light in any of these, and therefore cannot be removed.

vi. Lastly, the reason, hitherto unknown, shall be disclosed, why evils cannot be removed unless they are examined, brought to light, acknowledged, confessed, and resisted.

But these points must be examined one by one, because they are the essentials of the Christian religion so far as man's duty is concerned.

278 (a). i. *Those who confess that they are guilty of all kinds of sin, and yet do not search out any particular sin in themselves.* Such a man says, "I am a sinner; I was born in sin; there is nothing sound in me from head to foot; I am nothing but evil; good God, be merciful to me, pardon me, purify me, save me, make me to walk in purity and in the way of righteousness," and so on. Yet he does not examine himself, and therefore does not detect any particular evil; and no one can shun that of which he knows nothing, still less can he fight against it; and he also believes himself to be cleansed and purified after the confession, when yet he is unclean and

impure from head to foot; for the confession of all sin means insensibility to all, and at length induces blindness to all; it is like a universal without any particular, which is nothing.

ii. *Those who are led by their religious belief to omit the search.* These are chiefly those who separate charity from faith; for they say to themselves, "Why should I search for evil or good? Why search for evil, when it does not condemn me, or for good when it does not save me? It is faith alone, meditated upon and expressed with trust and confidence, which justifies and purifies from all sin; and when once I am justified, I am whole before God. I am indeed in evil, but God wipes away evil as soon as it is committed, and so it disappears"; and so on. But who does not see, if he opens his eyes, that these are empty words, devoid of all reality because devoid of all good? Any one can think and talk like that, even with trust and confidence, when he is at the same time thinking of hell and eternal damnation. Does such a man want to know anything either of truth or of good? Of truth he says, "What is truth, but that which confirms my faith?" And of good he says, "What is good, but that which my faith produces in me? But that it may be imputed to me, I must not do it as if from myself, because that would be to seek to acquire merit, and self-meritorious good is not really good." So he neglects everything, until he does not know what evil is; and then how can he search for and find out evil in himself? Is not his state then such that the pent-up fire of evil lusts consumes his inner mind, and lays it waste to the very gate? This gate alone he guards, lest the fire should be seen; but after death, the gate is opened, and then the fire is visible to all.

iii. *Those worldly men who never think about sins, and therefore know nothing about them.* These love the world above all things, and never admit any truth that diverts their thought from the false tenets of their religion; they say to themselves; "What is that to me? I have other things to think about." Thus they reject the truth the moment they hear it; and if they hear it they stifle it. These persons do much the same when listening to a sermon; they remember only a few expressions and nothing of the substance. As they deal thus with the truth, they do not know what good is, for good and truth act as one; and good devoid of truth takes no notice of evil, unless perhaps to make out that it is

good, by reasoning from false principles. These are meant by the seed which fell among thorns, of which the Lord says: "Other seed fell among thorns, and the thorns sprang up and choked them. These are they who hear the Word; but the care of this world, and the deceitfulness of riches, choke the Word, so that it becometh unfruitful" (Matt. xiii. 7, 22; Mark iv. 7, 19; Luke viii. 7, 14).

iv. *Those who approve of sinful actions, and therefore cannot know their true nature.* These acknowledge God, and worship Him according to the usual forms, and confirm their belief that some evil is not sinful; for they veil it over with fallacious appearances, and so hide its enormity; and having done this they approve of it, and make it their familiar friend. We say that some who acknowledge God do this, because others do not regard any evil as sin, for all sin is against God. But let us take some examples:—a covetous man regards evil as not being sinful, when he makes out by specious reasoning that some kinds of fraud are allowable; another man does the same by justifying himself in taking revenge on his enemies; and another by justifying the plunder of non-combatants in time of war.

v. *In such men as are described above sins do not come to light and therefore cannot be removed.* All evil which does not come to light grows inwardly; it is like a wood fire under ashes, or like corrupt blood in a closed wound; for all pent-up evil increases in virulence until it causes universal destruction. Lest therefore evil should be pent-up, every one is permitted to think in favour of or against God, and in favour of the holy things of the Church or against them, and is not punished for it in this world. On this subject the Lord says in Isaiah: "From the sole of the foot even unto the head there is no soundness in it, but a wound and scar, and a fresh bruise; they have not been pressed out, neither bound up, neither mollified with ointment. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do good; then if your sins have been as scarlet, they shall be white as snow; if they have been red like crimson, they shall be as wool. But if ye refuse and rebel, ye shall be devoured by the sword" (i. 6, 16-20); being devoured by the sword means to perish by the falsity of evil.

vi. *The reason, hitherto unknown, why evils cannot be*

removed unless they are examined, brought to light, acknowledged, confessed and resisted. It has been mentioned in the preceding pages, that the whole heaven consists of communities arranged in due order according to the affections of good, and the whole hell of communities similarly arranged according to the lusts of evil, opposite to the affections of good. Every man as to his spirit is in one of these communities; he is in a heavenly community if he loves good, but in an infernal community if he loves evil. Man does not know this while he is in the world, but nevertheless as to his spirit he is in one of these communities—otherwise he could not live—and through this association he is governed by the Lord. If he is in a hellish community, he can only be led out of it by the Lord according to the laws of the divine Providence, one of which is that the man should see that he is there, should desire to escape, and should himself endeavour to do so. Man can do this while he is in the world, but not after death; for then he remains for ever in the community into which he made his way while in the world. This is the reason why man must examine himself, see and acknowledge his sins, repent, and afterwards persevere to the end of life. I could bring convincing proof of this from my own experience, but this is not the place to bring forward such evidence.

279. III. *So far as evils are removed they are remitted.* It is an error of this age to suppose that evils are separated from man, and are utterly cast out when once they have been remitted, and that the state of man's life can be changed in a moment into an opposite state, and that thus, by the Lord's immediate mercy, man instead of being evil can become good, and consequently can be led out of hell and straightway transferred to heaven. Those who hold this belief and opinion, have no idea of what evil and good are; they know nothing whatever of the state of man's life; they do not even know that affections of the will are mere changes and variations of the state of the purely organic substances of the mind, and that thoughts in the understanding are mere changes and variations of the form of those substances, and that memory is the permanent state induced by the changes. When all this is known, it can be clearly seen that evil can only be removed gradually, and that the remission of evil is not the same thing as its removal. But these are summary state-

ments, and unless they are explained, they may indeed be acknowledged, but not understood; and what is not understood is like the aimless turning of a wheel by the hand, and therefore the propositions laid down above must be explained one by one, in the order in which they were stated.

i. *It is an error of this age to suppose that evils are separated and utterly cast out, when once they have been remitted.* My experience of heaven has taught me that none of the evil in which man is born, or which he acquires for himself, is separated from him, but is only removed out of sight. I previously believed with most people in the world, that evils when remitted are cast away, washed off and wiped away, as dirt is washed from the face. But it is not so with evils or sins; they all remain, and when after repentance they are remitted, they are moved from the centre to the circumference; then what is in the centre, being directly in view, is presented as in the light of day, and what is at the circumference is in the shade, and sometimes as it were in the darkness of night; and because evils are not separated, but only removed, or sent away to the circumference, and as the man himself may be transferred from the centre to the circumference, he may also return to his evils, which he believed to have been cast out. For man is such that he can pass from one affection to another, and sometimes to an opposite one, and so from one centre to another; man's affection while he is under its influence constitutes the centre, for he is then in its delight and its light. There are some men who after death are raised by the Lord to heaven, because they have lived well, but yet have brought with them the belief that they are clean and pure from sin, and are therefore free from reproach. They are at first clothed in white garments in accordance with their belief, for white signifies a state of purified evil. But afterwards they begin to think as they did in the world, that they are, as it were, cleansed from all evil, and therefore to boast that they are no longer sinners like others; this is almost sure to involve some self-exaltation, coupled with a mean opinion of others as compared with themselves; and therefore, to cure them of this unfounded belief, they are sent out of heaven, and allowed to relapse into the evils which they had acquired in the world; and at the same time they are shown that they have inherited evils, of which they previously knew nothing; after they have thus been obliged

to acknowledge that their evils have not been separated from them but only removed out of sight, and that they are therefore intrinsically impure, indeed wholly evil, and that they are withheld from evil and preserved in good by the Lord, although this appears to them as if it were their own act, they are again raised by the Lord to heaven.

ii. *It is an error of this age to suppose that the state of a man's life can be changed in a moment, and that thus, by the Lord's immediate mercy, man instead of being evil can become good, and consequently can be led out of hell and straightway transferred to heaven.* Those who labour under this error separate charity from faith, and regard salvation as the result of faith alone; for they imagine that justification and salvation result merely from believing and repeating the words expressing that faith, if this is done with trust and confidence; many also suppose that the same result is effected instantaneously, at the last hour of a man's life if not before. These cannot but believe that the state of man's life can be changed in a moment, and that he can be saved by immediate mercy. But it will be seen in the last section of this work, that the Lord's mercy is not immediate, that man cannot from being evil become good in a moment, and that he cannot be led out of hell and transferred to heaven except by the continual operation of the divine Providence from infancy to the very end of his life. Here we will adduce from it the statement that all the laws of the divine Providence have for their end man's reformation, consequently his salvation, and therefore the change of his state, which by birth is hellish, into the opposite heavenly state; and this can only be done gradually as man withdraws from evil and its delight, and enters into good and its delight.

iii. *Those who hold this belief have no idea of what evil and good are.* For they do not know that evil is the delight of the propensity to act and think contrary to divine Order, and that good is the delight of the love of acting and thinking according to divine Order, and that there are myriads of propensities to evil which enter into and compose every particular evil, and that myriads of affections in like manner enter into and compose every particular good, and that these myriads exist in such an order and connection in man's inner mind, that one cannot be changed unless all are changed together. Those who are ignorant of this may hold the

opinion or belief that evil, which to them appears to be a simple thing, can easily be removed, and that good, which also appears simple, can be introduced in its place; not knowing what evil and good are, they are bound to suppose that instantaneous salvation and immediate mercy are possible; but it will be seen in the last section of this work that they are not possible.

iv. *Those who believe in instantaneous salvation and immediate mercy do not know that the affections of the will are mere changes in the state of the purely organic substances of the mind; and that thoughts in the understanding are mere changes and variations of the form of those substances; and that the memory is the permanent state induced by these changes and variations.* Who does not admit that affections and thoughts can only occur in the substances and forms which are their subjects? And as they occur in the brain, which is full of substances and forms, they are called purely organic forms. No one who thinks rationally can help laughing at the fancies of some who suppose that affections and thoughts do not occur in substantial subjects, but are vapours modified by heat and light, like mirages in the air and ether. Thought can no more exist apart from a substantial form than sight without its organ the eye, hearing without the ear, or taste without the tongue. Examine the brain, and you will see innumerable substances and fibres, and in it nothing which is not organised. What need of any other than this ocular proof? But some one may ask, "How do affection and thought exist in the brain?" The answer may be inferred from all things in general and particular in the body, which contains many viscera, each fixed in its place, and performing its functions by changes and variations of its state and form. That each is engaged in its proper function is well known, the stomach in its own, the intestines in theirs, the kidneys in theirs, the liver, pancreas and spleen in theirs, and the heart and lungs in theirs; and all these are actuated from within, that is, by changes and variations of state and form. This should make it clear that the operations of the purely organic substances of the mind are similar, the only difference being, that the operations of the organic substances of the body are natural, but those of the mind are spiritual, and that the two sets of operations are united by correspondence. The nature of the changes and variations of state and form in the organic

substances of the mind, which changes are affections and thoughts, cannot be ocularly demonstrated; but they may be seen as in a mirror from the changes and variations of the state of the lungs in speaking and singing. There is also a correspondence between them; for the tone of the voice in speaking and singing, and the articulations of this tone which form the words and notes of a song, are produced by means of the lungs; and the sound corresponds to affection and the words to thought. Sound and speech are also caused by affection and thought; and this is done by changes and variations in the state and form of the organic substances of the lungs, and from the lungs, by way of the trachea or wind-pipe, in the larynx and glottis, then in the tongue, and finally in the lips. The first changes and variations of the state and form of the sound take place in the lungs; the second, in the trachea and larynx; the third, in the glottis by the opening and closing of its orifice; the fourth, in the tongue by its various applications to the palate and teeth; the fifth, in the lips from the various forms they assume. These facts should make it evident that the mere changes and variations of the state of organic forms, successively continued, produce the sounds and articulations which constitute speech and singing. Now as sound and speech are produced from no other source than the affections and thoughts of the mind (for they exist from them, and never without them), it is evident that the affections of the will are changes and variations in the state of the purely organic substances of the mind, and that the thoughts of the understanding are changes and variations in the form of those substances, similar to those which take place in the lungs. As affections and thoughts are simply changes in the state of mental forms, it follows that memory is nothing but the permanent record of these changes; for all changes and variations of state in organic substances are such that having once become customary they are permanent. Thus the lungs are accustomed to produce various sounds in the trachea, to vary them in the glottis, to articulate them with the tongue, and to modify them in the mouth; and when once the changes in these organs have become habitual, they are inherent in them and can be reproduced. That those changes and variations are infinitely more perfect in the organs of the mind than in those of the body, is evident from what was said in the work on *Divine Love and Wisdom*

(nos. 199-204), where it was shown that all perfections increase and ascend with and according to degrees. On this subject more may be seen below (no. 319).

280. It is also an error common to this age to suppose that when sins are forgiven they are also taken away. Those make this mistake who believe that their sins are forgiven them by means of the sacrament of the Holy Supper, although they have done nothing to remove them by repentance; the same mistake is made by those who believe that they are saved by faith alone, and by those who believe they are saved by papal dispensations. All these believe in immediate mercy and instantaneous salvation. But the opposite of this is true, namely, that when sins have been removed they are also forgiven; for repentance precedes remission, and without repentance there is no remission. This is why the Lord commanded the disciples to preach repentance for the remission of sins (Luke xxiv. 47); and John preached the baptism of repentance for the remission of sins (Luke iii. 3). The Lord forgives the sins of all; He does not accuse men nor impute sin to them, but He cannot take away their sins except according to the laws of His divine Providence. He said to Peter, when he asked how often he should forgive a brother sinning against him, whether he should do so seven times, that he should forgive not only seven times but until seventy times seven (Matt. xviii. 21, 22); what then, will not the Lord forgive, who is mercy itself?

281. IV. *The permission of evil is therefore for the sake of salvation.* It is well known that a man is perfectly at liberty to think and will as he pleases, but not to say and do whatever he thinks and wills. For he may think as an atheist, deny God and blaspheme the holy things of the Word and the Church, and may even desire by word and deed utterly to destroy them; but civil, moral and ecclesiastical laws prevent this, and therefore he secretly cherishes these impious and wicked thoughts, desires and purposes, but dare not express or fulfil them. Moreover a man who is not an atheist is perfectly free to think of other evils such as fraud, lasciviousness, revenge, and other insanities, and sometimes he does so think. Any one can see that unless man had full liberty, he not only could not be saved, but would even perish utterly. Hear now the reason for this:—every man by birth inherits evils of all kinds; these evils are in his will and are therefore

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loved, for what a man inwardly wills that he loves, and what he loves he wills; and the love of the will flows into the understanding and is felt there as a delight, and passes thence into the thoughts and intentions. And therefore unless a man were permitted to think according to the hereditary love implanted in his will, that love would remain pent up and would never be brought to light; and the hidden love of evil is like an enemy in ambush, corrupt blood in an ulcer, poison in the blood, or festering matter in the breast; when such things are pent in they cause death. But when a man is allowed to think the evils of his life's love, and even to intend them, they are cured by spiritual remedies, as diseases are by natural remedies. What a man would become if he were not allowed to think according to the delights of his life's love, shall now be stated. He would no longer be a man, for he would lose the two faculties of liberty and rationality which constitute manhood; the delights of those evils would so fill his inner mind as to force the door, and then he would not be able to help speaking and doing things of a like nature; thus he would act like a madman, not only when alone, but in face of the whole world, and at length he would not have the sense to cover his nakedness. To prevent this, he is permitted to think and will his hereditary evils, but not to express them by word or deed; and meanwhile he learns social, moral, and spiritual truths, which enter his thoughts, and remove these insane impulses; thus he is healed by the Lord, but only so far as to guard the door against them, unless indeed he also acknowledges God and implores His aid in resisting them; so far as he resists them, he keeps them out of his intentions, and at length even out of his thoughts. Since then man is at liberty to think as he pleases, so that his life's love may come forth from its lurking-place into the light of his understanding, and since he would otherwise know nothing of his evil, nor consequently how to shun it, it follows that it would then increase in him to such a degree, that there would be no possibility of restoration for him, and scarcely any for his children if he should have any, for the parent's evil is transmitted to the offspring. But the Lord provides against this.

282. The Lord could heal every man's understanding, and make him think in favour of good instead of evil, by working on his fears, and by miracles, speech with the dead, or visions

and dreams. But to heal the understanding alone, is only to heal man outwardly; for the understanding with its thought is the external life of man, and the will with its affections is his internal life; and therefore the healing of the understanding only would be like a temporary cure, whereby the interior corruption, shut in and prevented from coming out, would consume first the neighbouring and then the remote parts, till the whole would mortify. It is the will itself that must be healed, not by an influx from the understanding, for that is impossible, but by instruction and admonition from the understanding. If the understanding alone were healed, man would become like a dead body embalmed or covered with fragrant aromatics and roses, which would soon draw from the corpse an unbearable stench. So would it be with heavenly truths in the understanding if the evil love of the will were pent in.

283. As already stated, the reason why man is permitted to think of evils and even intend them is, that they may be removed by means of civil, moral, and spiritual considerations; this is effected when he reflects that some evil is contrary to justice and equity, dishonourable and unseemly, at variance with good and truth, and therefore destructive of tranquillity, happiness and blessedness. By means of these three influences, the Lord heals the love of man's will, first by fear and afterwards by love. But even then evils are not separated and cast out of man, but only removed and relegated to the circumference; and when they are there, and good is in the centre, the evils are no longer visible; for what is in the centre is directly in view, and is seen and recognised. But it should be noted that although good is in the centre, it does not follow that a man is in good, unless the evils which are at the circumference tend downwards and outwards; if they look upwards and inwards, they have not been wholly removed, for they are still striving to return to the centre. They tend and look downwards or outwards when the man shuns his evils as sins, and still more when he detests them; for then he condemns them, banishes them to hell, and turns them in that direction.

284. Man's understanding is a recipient of both good and evil, and of both truth and falsity, but man's will is not; the will must be either in evil or in good; it cannot be in both, for the will is the man himself, and his life's love resides in it.

In the understanding, however, good and evil exist separately, like what is internal and what is external; and therefore man can be internally in evil and externally in good; but still, when a man is being reformed, good and evil are brought together, and then there results a conflict and combat which, if severe, is called temptation but, if not severe, is like the fermentation of wine or other liquor. If good then conquers, evil with its falsity is relegated to the circumference, as the lees fall to the bottom of the vessel, and the good liquor becomes like generous wine and liquor which is clear after fermentation. But if evil conquers, then good with its truth is transferred to the circumference, and becomes turbid and foul like imperfectly fermented wine and other such beverages. There is an analogy with fermentation, because leaven in the Word denotes the falsity of evil (Hosea vii. 4; Luke xii. 1, and elsewhere).

THE DIVINE PROVIDENCE CARES EQUALLY FOR THE EVIL
AND THE GOOD

285. Every man, whether good or evil, has two faculties, the understanding and the will. The faculty of understanding consists in being able to understand and think, and is therefore called rationality; the faculty of will consists in being able to do so in freedom, that is, to think, speak and act as he wills, provided that this is not contrary to reason or rationality; for to act freely is to act as often as one wills and just as one wills. Since man is never deprived of these two faculties which are involved from first to last in every detail of his thought and action, and since they are not self-derived but are gifts from the Lord, it follows that when the Lord is present in them, He is present in every particular, even in the minutest details of man's understanding and thought, consequently of his will and affection and of his speech and action. Take away these faculties from the smallest detail of the mind, and it will become incapable of thought or speech. It has already been fully shown that man by virtue of these two faculties is a man, is able to think and speak, to apprehend good and to understand not only civil and moral, but also spiritual truths, to be reformed and regenerated, in a word, to be united with the Lord and thereby live for ever. It has also been shown that not only the good

but also the wicked possess these two faculties. Now as these two faculties are gifts from the Lord, and are never transferred to man as his own—for the Divine cannot be so transferred although it can be united with him and thereby appear as his own—and as the Divine is present in the minutest details of man's life, it follows that the Lord governs the minutest particulars in a bad man as well as in a good one, and the government of the Lord is what is called the divine Providence.

286. Now because it is a law of the divine Providence that man shall act in freedom according to reason, that is from the two faculties of liberty and rationality, and because it is also a law of the divine Providence that what a man does shall appear to him as if self-originated and therefore his own, and it is also a law that evils must be permitted in order that man may be led away from them, it follows that man can misuse those faculties to confirm whatever he pleases in freedom according to reason, for he can make anything he likes seem reasonable, whether it be intrinsically reasonable or not. And so some say, "What is truth? Can I not make out anything I choose to be true? Does not every one do this?" And whoever does this, does it by reasoning. Take the greatest falsity, and tell a clever man to prove it, and he will do so. Tell him, for instance, to prove that man is a mere animal, or that the soul is like a spider in its web, and controls the body as a spider does its web by its threads, or tell him to prove that religion is nothing but a bond of restraint, and he will defend any of these statements until it looks as if it were true. Nothing could be easier, because he does not understand the nature of appearances, nor of falsity mistaken by a blind faith for truth. This is why man cannot see this truth, that the divine Providence is present in the minutest details of the understanding and the will, or the thoughts and affections of every man whether evil or good. He confuses himself especially by supposing that if this were true the Lord would be the author of evil. It will be seen however in the following pages that not an atom of evil is from the Lord, but from man, and is due to his becoming firmly convinced that the appearance of independent thought, will, speech and action is a reality. For the sake of clearness this matter will be dealt with in the following order:

I. The divine Providence is universally present in the

minutest details of the lives of both good and wicked men, and yet it is not in their evils.

II. Wicked men continually lead themselves into evil, but the Lord continually leads them away from evil.

III. Wicked men cannot be led by the Lord entirely away from evil and into good, so long as they believe their own intelligence is everything and the divine Providence nothing.

IV. The Lord governs hell by opposites; and He governs in hell the inner but not the outer minds of the wicked, while they are still in this world.

287. I. THE DIVINE PROVIDENCE IS UNIVERSALLY PRESENT IN THE MINUTEST DETAILS OF THE LIVES OF BOTH GOOD AND WICKED MEN, AND YET IT IS NOT IN THEIR EVILS. It was shown above that the divine Providence is present in the minutest details of man's thoughts and affections; this means that man can think and will nothing of himself, but that everything that he thinks and wills, and consequently says and does, is due to influx from heaven if his will and understanding are good, and to influx from hell if they are evil, and that good flows into him from the Lord, and evil from his selfhood. I know that these things are difficult to understand, because of the distinction made between that which flows in from heaven or from the Lord, and that which flows in from hell or man's selfhood, and yet we say that the divine Providence is present in the minutest details of man's thoughts and affections so completely that he can think and will nothing of himself; now because we also assert that he can think and will from hell and from his selfhood, there appears to be a contradiction. But there is none, as will be seen in what follows, after some preliminary statements which will throw light upon the subject.

288. All the angels of heaven confess that no self-originated thought is possible, but that all thought is derived from the Lord; while all the spirits of hell assert that all thought is self-originated. Yet it has sometimes been demonstrated to these spirits that not one of them thinks or can think from himself, but only by influx; but all was in vain, for they were not willing to be convinced. Experience, however, will show first, that all thought and affection, even in the spirits of hell, flow in from heaven, but that the inflowing good is there turned into evil and the truth into falsity, and thus everything into its opposite. This was proved as follows:—a

certain truth from the Word was sent down from heaven, was received by those in the upper part of hell, and transmitted by them into the lower parts until it reached the lowest; on its way it was gradually turned into falsity, and finally into a falsity utterly opposed to the truth; and those in whom it was changing were thinking the falsity as if they had devised it, quite unaware of the real fact, namely, that it was a truth flowing down from heaven which was thus falsified and perverted on its way to the lowest hell. I have witnessed this transformation three or four times. The same thing happens with good, which, flowing down from heaven, is changed as it goes into the opposite evil. It is therefore evident that truth and good proceeding from the Lord, when received by those who are in falsity and evil, are completely transformed, and change into another form which quite obliterates their first form. A similar process goes on in every wicked man, for as to his spirit he is in hell.

289. It has often been shown me that no one in hell thinks from himself, but from others around him; and that these others do not think from themselves but from others; and that thought and affection pass successively from one community to another, without any one suspecting that they do not originate in himself. Certain persons who believed that they thought and willed from themselves were sent into another community and detained there; communication having been cut off from the neighbouring spirits with whom their thoughts were usually shared, they were told to think differently from the spirits of that community, and even to force themselves to think in opposition to them; but they admitted that it was impossible for them to do so. Amongst others, this was done to Leibnitz, and he also was convinced that no one thinks from himself, but from others; and that these others do not think from themselves, but that all think by virtue of influx through heaven from the Lord. Some having meditated on this subject said that it was astounding, and that scarcely any one could be brought to believe it, because it is quite contrary to the appearance, but that they could not deny it because it was proved beyond a doubt. But in the midst of their wonder, they declared that in that case they were not to blame for thinking evil, and that it seemed that evil came from the Lord; and also that they did not understand how the Lord alone could cause men to think

in such different ways. But these three points shall be explained presently.

290. To the experience already adduced, let me add the following :—When I was enabled by the Lord to speak with spirits and angels, this arcanum was at once revealed to me ; for I was told from heaven that like others I believed that I thought and willed from myself, although nothing was from myself, but that if good it was from the Lord, and if evil from hell. That such was the case, was proved to me by living experience when various thoughts and affections were induced upon me ; for I was gradually enabled to perceive and feel the influx, and afterwards, whenever any evil infused itself into my will, or any falsity into my thought, I tried to find out whence it came ; this was made known to me, and I was allowed to converse with those from whom it came, to confute them, and to compel them to withdraw, and so take back their evil and falsity and keep them to themselves, and no longer infuse such things into my mind. This has happened a thousand times, and I have now been in this state for many years and remain in it still ; and yet it seems to me, just as it does to others, that I think and will from myself, for it is of the Lord's Providence that it should so appear to every one, as was shown above in its proper article. Newly arrived spirits wonder at my state, supposing that, as I do not think and will anything from myself, I am like an empty vessel ; but I have explained the mystery to them, and have shown them further that I have an interior thought which shows me whether the influx into my exterior thought is from heaven or from hell, that I reject what is from hell and accept what is from heaven, and that nevertheless I seem to think and will of myself, just as they do.

291. That all good comes from heaven and all evil from hell, is not unknown in the world, for it is known to every one in the Church. What priest after his consecration does not teach that all good comes from God, and that man cannot of himself receive anything unless it be given him from heaven ? He also teaches that the devil infuses evil into the thoughts of men and seduces them, and excites them to commit evils. And therefore a priest who believes that his words are inspired by holy zeal, prays that the Holy Spirit may teach him and direct his thoughts and speech ; some say that they have sensibly felt such guidance ; and when their sermons are

praised, they piously reply that they have spoken not from themselves but from God. This is why, when they observe any one whose speech and conduct are good, they say that he is led by God ; and on the other hand, when they find any one speaking or acting wickedly, they say that he is led by the devil. It is well known that religious men say this, but how many of them really believe it ?

292. That all man's thoughts and purposes and consequent speech and action flow from the only Fountain of life, and yet that the Fountain of life, or the Lord, is not the cause of man's thinking evil and falsity, may be illustrated by the following natural phenomena. Heat and light proceed from the sun and flow into all visible subjects and objects, not only into good subjects and beautiful objects, but also into evil and ugly ones, and produce different effects in them ; for they not only flow into trees bearing good fruit, but also into trees bearing bad fruit, and even into the fruits themselves and cause their growth ; in like manner they flow into good seed and also into weeds, into shrubs that have a good use, or are wholesome, and also into those that have an evil use or are poisonous ; yet it is the same heat and the same light, and the cause of evil is not in these but in the recipient subjects and objects. Heat which hatches the eggs of a screech-owl, a horned owl, or a viper, acts in the same way as when it hatches the eggs of a dove, a swan or other beautiful bird. Put eggs of two kinds under a hen, and they will all be hatched by her heat, which in itself is innocuous ; what then has heat in common with evil and noxious things ? Heat flowing into marshy, stercoraceous, putrid and cadaverous substances acts in the same way as when it flows into vines, flowers, plants, and other living organisms. Who cannot see that the cause of any ill effect is not in the heat but in the recipient ? Moreover the same light produces pleasing colours in one object and disagreeable colours in another ; it becomes especially bright and brilliant in white objects and gloomy and dark in dull ones. The case is similar in the spiritual world ; there also heat and light proceed from the sun, or the Lord, and flow into subjects and objects. These are angels and spirits, and their wills and understandings in particular ; spiritual heat is the divine Love, and spiritual light the divine Wisdom, both proceeding from the Lord ; they are not the cause of their being received differently by different

persons; for the Lord says, "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. v. 45). The sun, in the supreme sense, means the divine Love, and rain means the divine Wisdom.

293. I will now describe how angels think about human will and intelligence. They say that there is not in any man a grain of will or prudence that is his own, and that if there were, neither heaven nor hell could endure, but that the whole human race would perish. The reason, they say, is that myriads of myriads of men, as many as have been born since the creation of the world, constitute heaven and hell, which are placed one under the other in such an order that each constitutes a one, heaven being in the form of one beautiful man, and hell in that of one deformed man. If any one had a grain of will or intelligence of his own, that unity would no longer be possible, but would be destroyed; and with it would perish that divine Form, which could not continue to exist unless the Lord were all in all and men absolutely destitute of power. A further reason, they say, is that to originate thought and volition is essentially a divine attribute, and to think and will from God is the essential human attribute; and that the Divine itself cannot be transferred to any man, for thus man would be God. Bear this in mind and, if you wish, you will have it confirmed by the angels when after death you come into the spiritual world.

294. It is stated above (no. 289), that certain persons when convinced that a man does not think from himself but from others, and these others think not from themselves but by influx through heaven from the Lord, said in astonishment that in that case they were not blameworthy for doing evil, and that it seemed as if evil came from the Lord, and they did not understand how the Lord alone could cause men to think so diversely. As these three ideas cannot but occur to those who think of effects only as effects, and not of effects as derived from causes, they must be taken up separately and explained by their causes.

i. *Men would not in this case be to blame for doing evil.* For if everything a man thinks flows into him from others, the fault seems to be in those from whom it flows; yet the fault is essentially with him who receives the thought, for he accepts it as his own, and neither knows nor wants to know that it is otherwise. For every one wishes to be his own

master and govern himself, and especially to think and will of himself, for this is the very freedom which appears to every man as his selfhood; and therefore if he knew that his thought and will-power flowed from another, he would seem to himself like one bound and captive and no longer his own master; and thus all the delight of his life would perish, and at length his very human nature. I have often had evidence that this is so. Certain persons were enabled to perceive and feel that they were led by others, and became so enraged that they lost all self-control, and they said that they would rather be chained up in hell than not be allowed to think as they will, and will as they think; not to be allowed to do this they called having their very life fettered, a harder and more intolerable thing than having the body fettered. Not to be allowed to speak and do as they thought and willed, they did not call being fettered, because the pleasure of social and moral life, which consists in words and deeds, restrains and moderates, as it were, the desire for freedom. Now since man does not want to know that he is led to think by others, but wants to think from himself, and also believes that he does so, it follows that he is himself in fault if he thinks wrongly; nor can he be freed from blame so long as he loves to think as he does; but if he does not love to do so, he severs his connection with those others. This takes place when he knows that anything is wrong, and therefore desires to shun and desist from it. Then also he is transferred by the Lord from the community which is in that evil, to a community which is free from it. But if he recognises the evil and yet does not shun it, then the fault is imputed to him, and he becomes guilty of that evil. Whatever therefore a man believes that he does of himself is attributable to him and not to the Lord.

ii. *In that case it would seem that evil came from the Lord.* This may be thought to be the conclusion from what was pointed out above (no. 288), that good flowing from the Lord is turned into evil, and truth into falsity in hell. But who cannot see that the evil and falsity are not produced by the good and truth, or by the Lord, but by the recipient subject and object which is in evil and falsity, and perverts and inverts that which flows in? This was fully explained above (no. 292). But the origin of evil and falsity in man has been frequently indicated in the preceding pages. This has been

proved by experience in the spiritual world, in the case of those who believed that the Lord could remove evil from the evil and put good in its place, and thus convert hell into heaven, and save all; but the impossibility of this will be seen towards the end of this work, where instantaneous salvation and unconditional mercy will be the subject.

iii. *They do not understand how the Lord alone can cause men to think so diversely.* The Lord's divine Love and Wisdom are infinite, and infinite forms of love and wisdom proceed from Him, and they flow into all in heaven, and thence into all in hell, and from both of these into all in the world; this is why thought and will are never lacking to any one; for that which is infinite remains infinite in all finite things. The infinities which proceed from the Lord flow forth not only in their entirety but also most distinctly; for the Divine is universal owing to the distinct things of which it consists, and these distinct divine things are what are called "universal" as was shown above; and each distinct divine attribute is itself infinite. These considerations enable the mind to understand how the Lord alone causes everyone to think and will according to his nature, and according to the laws of His Providence. That all things in the Lord and which proceed from Him are infinite is shown above (nos. 46-69); see also the work on the *Divine Love and Wisdom* (nos. 17-22).

295. II. WICKED MEN CONTINUALLY LEAD THEMSELVES INTO EVIL, BUT THE LORD CONTINUALLY LEADS THEM AWAY FROM EVIL. The nature of the Lord's Providence with regard to the good is more easily understood than with regard to the evil; and as the latter is now the subject it shall be explained in the following order:

i. There are innumerable components in every evil.

ii. A wicked man of himself plunges deeper and deeper into his own evils.

iii. Divine Providence with the wicked is a continual permission of evil, in order that they may be continually withdrawn from it.

iv. This withdrawal is effected by the Lord in a thousand ways, some being most inscrutable.

In order, therefore, that the nature of the divine Providence with the evil may be distinctly seen and understood, the foregoing propositions shall be explained in the order stated.

296. i. *There are innumerable components of every evil.* In man's sight every evil appears as a simple whole; thus appear hatred and revenge, theft and fraud, adultery and fornication, pride and haughtiness, and so on; and it is not known that every evil contains innumerable details, more in number than the fibres and vessels in a man's body. For a wicked man is a hell in miniature, and hell consists of myriads of myriads of spirits, every one there being in a perverted human form; for all the fibres and vessels of his body are inverted; the spirit himself is an evil which appears to him as one thing, but there are as many lusts of that evil as there are innumerable things in the spirit himself; for every man is his own evil or his own good from head to foot. Since therefore a wicked man is of this character, it is evident that he is one evil, composed of numberless varieties which are distinct evils, and are called evil lusts. From these considerations it follows that all these things in their order must be restored and reversed by the Lord, in order that the man may be reformed, and that this cannot be effected except gradually, by the divine Providence, acting continually from the commencement of man's life to its end. Every evil lust in hell, when presented to view, appears like some noxious creature, such as a dragon or a basilisk, a viper, a horned owl, or a screech-owl, and so on; evil lusts in a wicked man have the same appearance when he is looked at by the angels. These forms of lust must be transformed; the man himself who as to his spirit appears as a deformed man or a devil, must thus be transformed into a beautiful angel, and every evil lust must be so changed as to look like a lamb, a sheep, a pigeon, or a turtle dove, just as the good affections of the angels in heaven appear when they are presented to view; the transformation of a dragon into a lamb, a basilisk into a sheep, or an owl into a pigeon, could only be effected gradually by eliminating defects from its seed, and replacing them with good qualities. But this can only be done as in the grafting of trees when the roots and some of the trunk remain, but the ingrafted branch turns the sap sucked up through the old root into sap producing good fruit. The branch to be ingrafted must be taken from the Lord, who is the Tree of Life, according to His own words (John xv. 1-7).

ii. *A wicked man of himself plunges deeper and deeper into his own evils.* We say "of himself," because all

evil comes from man, for he turns the good which comes from the Lord into evil, as was said above. The true reason why a bad man plunges himself more deeply into evil is, that he introduces himself more and more intimately and deeply into hellish communities, by willing and doing evil; thus his delight in evil grows, and so occupies his thoughts that at length it becomes his chief delight. He who has introduced himself more intimately and deeply into the communities of hell, becomes as it were bound with cords; but so long as he lives in the world he does not feel these bonds; they are like soft wool or smooth threads of silk which are pleasant to the touch; but after death these bonds, instead of being soft and pleasant, become hard and galling. That a delight in evil constantly grows, is known from the case of theft, robbery, plunder, revenge, tyranny, greed and so on. Who is not conscious of the increase of delight in these things, in the measure of his success in attaining them, and his unrestrained indulgence in them? It is well known that a thief feels such delight in theft, that he cannot desist from it; and strange to say, he is more delighted with one stolen coin than with ten that are given him. It would be the same with adultery, if it had not been decreed that this evil should be attended with a loss of potency, proportioned to the excess of the abuse; but notwithstanding this, many retain the delight of thinking and speaking about it, and, if nothing more, the lust of contact remains. But it is not known that this comes from a man's introducing himself more and more inwardly and deeply into hellish communities in proportion as the evils are committed with the consent both of his will and understanding; if the evils are only in his understanding and not in his will, he is not as yet in an infernal society in consequence of his evil, but he enters it when the evils are also in his will. If he knows that this evil is contrary to the commandments of the Decalogue, and acknowledges these as divine, he then commits evil deliberately, and thereby sinks to a depth from which he cannot be raised except by genuine repentance. It should be noted that as to his spirit every man is in some community of the spiritual world, an evil man in a hellish community, and a good man in a heavenly one; sometimes, while in deep meditation, they are seen there. It should also be noted that as the sound of speech diffuses itself into the air of the natural world, so affection together

with thought diffuses itself amongst the communities of the spiritual world; there is also a correspondence between them, for affection corresponds to sound and thought to speech.

iii. *Divine Providence with the wicked is a continual permission of evil, in order that they may be continually withdrawn from it.* Divine Providence with wicked men is a continual permission, because nothing but evil can go forth from their life; for man cannot be in both good and evil at the same time, nor in them alternately unless he is lukewarm; and the evil of life is not introduced into the will and thereby into the thought by the Lord, but by man; this is called permission. Now since the whole will and thought of a bad man are the subject of permission, the question arises, What part in them has the divine Providence, which is said to be in the minutest particulars of every man's mind, whether he be evil or good? It consists in continual permission for a definite end, and in permitting nothing which does not conduce to that end; and in continually examining, separating, and purifying the evils which are allowed to go forth, expelling what are not conducive to that end, and discharging them by unknown ways. These things are done especially in man's inner will, and from this in his inner thought. The divine Providence also continually operates to prevent the things which are expelled and discharged from being received again by the will, since everything received by the will is appropriated to the man; but those received by the thought, and not by the will, are separated and banished. Herein consists the Lord's continual Providence with the evil, which is, as has been said, a continual permission, in order that they may be continually withdrawn from it. Man knows scarcely anything of this process, because he has no sensible perception of it. The chief reason of this is, that the evils arise out of the lusts of his life's love, and these evils are not felt as evils, but as delights, which attract no notice. Who pays any attention to the delights of his love? His thought floats along in them like a boat borne along by a river's current, or it is perceived as sweet air of which he takes a deep breath; he can only perceive something derived from these delights in his external thought, but he does not notice them there, unless he knows that they are evils. But of this, more in what follows.

iv. *This withdrawal from evil is effected by the Lord in a thousand ways, some being most inscrutable.* Some of these have been disclosed to me, but only the most general; they are as follows:—The impure delights of which man knows nothing are emitted in troops or bundles into the inner thought of his spirit, and thence into his outer thought, in which they appear as some feeling of delight, pleasure or desire; and they are there mingled with his natural and sensual delights. Here are provided the means of separation and purification, and also the channels of expulsion and removal. The means are chiefly the delights of meditation, thought and reflection for the sake of certain ends or uses; and the ends or uses are as numerous as the particulars and details of any one's business or calling, or as the delights of thinking how one ought to act as a law-abiding, moral or even a spiritual man, not to mention the painful feelings which sometimes intervene. These delights, being those of his love in the external man, are the means for the separation, purification, excretion and withdrawal of the delights of the lusts of evil in the internal man. Take for example an unjust judge who has an eye to gain or to the advantage of his friends as the ends or uses of his office; inwardly he is continually considering those things, but outwardly he tries to act like a just man learned in the law. He is constantly influenced by the delight of meditating, thinking, reflecting and devising how he may twist, turn, adapt and pervert the law so that there may still appear a conformity with the laws and a semblance of justice; nor does he know that his internal delight consists in cunning, fraud, deceit, secret theft, and many other such things, and that this delight, made up of so many delights of evil lusts, rules his whole external thought, where dwells the delight of seeming just and sincere. Internal delights are let down into these external delights, and mixed with them like various kinds of food in the stomach; and there they are separated, purified and drawn off; but this is done only with the more impure of these delights; for with a wicked man no other separation, purification and withdrawal take place, than of the more grievous evils from the less grievous; while with a good man there is not only the separation, purification and withdrawal of the more grievous evils, but also of the less grievous; this is accomplished by means of the delights

of affections for good and truth, justice and sincerity, which he experiences in proportion as he regards evils as sins, and therefore shuns and loathes them, and still more if he fights against them. These are the means by which the Lord purifies all who are saved. He also purifies the same persons by external means, which have to do with reputation, honour and sometimes gain; but even in these motives the Lord implants the delights of the affections of good and truth, by which they are adjusted and fitted to become the delights of the love of the neighbour. If the delights of evil lusts could take visible form, or if they could be distinctly perceived by any of the senses, they would be seen and perceived to be innumerable; for the whole of hell is nothing but a form of all evil lusts, and there is no evil lust exactly like another or the same as another, nor can there be to eternity; and of these numberless lusts man knows hardly anything, still less how they are connected with one another; and yet the Lord by His divine Providence continually permits them to come forth, in order that they may be removed, which is effected in innumerable ways. An evil man is a hell in miniature, as a good man is a heaven in miniature. That the withdrawal from evils is effected by the Lord in a thousand ways, some being most inscrutable, cannot be better seen and confirmed than by the secret operations of the soul in the body. Those known to man are as follows: he looks at the food he is about to eat, smells it, feels an appetite for it, tastes it, grinds it with the teeth, and despatches it with the tongue on its way to the stomach. But the soul's secret workings, of which man knows nothing because he does not feel them, are these: the stomach rolls about the food which it has received, dissolves and disintegrates it by means of solvents, that is, digests it; conveys suitable quantities to the minute ducts which open into it, and to the veins which absorb them; it sends some to the blood, some to the lymphatic vessels, some to the lacteal vessels of the mesentery, and some to the intestines; finally, the chyle conveyed through the thoracic duct from its receptacle in the mesentery, is carried into the vena cava and so into the heart, and from the heart into the lungs, and thence through the left ventricle of the heart into the aorta, and from this by its branches to the viscera of the whole body and also to the kidneys; in each of these organs

the blood is filtered, purified and freed from incongruous substances; moreover, the heart sends the blood, when purified in the lungs, to the brain through the carotid arteries, and the brain returns the vivified blood to the vena cava just above the orifice by which the thoracic duct brings in the chyle, and so back again to the heart. These and innumerable other processes are due to the secret operation of the soul on the body. Man perceives nothing of these operations, and any one unversed in the science of anatomy knows nothing about them. And yet similar things take place in the recesses of man's mind; for nothing can take place in the body except from the mind; for man's mind is his spirit, and his spirit is equally a man, the sole difference being that the things done in the body are done naturally, and those done in the mind are done spiritually; the similarity between them is complete. It is thus evident that the divine Providence works in every man in a thousand inscrutable ways, and that its constant purpose is to purify him because its purpose is to save him; and that no responsibility rests on man, except that of removing the evil that he discovers in his external man. The Lord does the rest, if His aid be sought.

297. III. *Wicked men cannot be led by the Lord entirely away from evil and into good, so long as they believe their own intelligence is everything, and the divine Providence nothing.* It seems as if man can withdraw himself from evil, provided he thinks this or that to be contrary to the common good, to what is useful, and to the law of his own and of other nations. A bad man can do this just as well as a good one, provided that by birth or education he has acquired the power of thinking clearly, both analytically and rationally. Nevertheless he cannot withdraw himself from evil, because the faculty of understanding and perceiving even abstract things is given by the Lord to every one whether evil or good, as has been shown above throughout; but man cannot deliver himself from evil by means of that faculty, for evil exists in the will, and nothing flows into the will from the understanding except light which illuminates and teaches him; now if the heat of the will, that is, the man's life's love, is inflamed with the lust of evil, it is cold to the affection of good; and therefore it does not receive it, but either rejects or extinguishes it, or by some subtle falsity turns it into

evil. This cold light of the understanding produces no more effect on the will than the cold light of winter, although it is as bright as that of summer, does on the trees. But this truth can be more fully seen if dealt with in the following order:

i. If a man's will is in evil, his understanding apprehends nothing but falsity, and neither desires nor is able to apprehend anything else. ii. If a man's understanding then sees the truth, it either turns away from it, or falsifies it. iii. The divine Providence continually causes man to see truth, and also disposes him to perceive and accept it. iv. Man is thus withdrawn from evil, not by himself but by the Lord.

But that these things may be clear to the rational man, whether he is evil or good, that is, whether he is in the light of winter or of summer, in both of which the same colours are seen, they must be explained in an orderly manner.

298. i. *A man's own intelligence, when his will is evil, sees nothing but falsity, and neither desires nor is able to see anything else.* This has often been proved in the spiritual world. Every man when he becomes a spirit, which takes place after death when he puts off the material and puts on the spiritual body, is introduced by turns into the two states of his life, the external and the internal. While he is in the external state, he speaks and acts rationally and wisely, just as a rational and wise man does in the world; he can also teach others many things which concern moral and civil life, and if he has been a preacher, he can also give instruction concerning spiritual life. But when he is withdrawn from this external state, and brought into his internal state, the external becoming dormant and the internal being awakened, then if he is evil the scene is changed; instead of being rational he becomes sensual, and instead of being wise he becomes insane; for he then thinks from the evil of his will and its delight, that is, from his own understanding, and sees nothing but falsity, and does nothing but evil, believing that wickedness is wisdom and that cunning is prudence; and his own understanding leads him to suppose himself a god, and his whole mind is filled with wicked arts. Such insanity I have often seen; I have also seen spirits brought into these alternate states two or three times within an hour; and then they were led to see

their insanity and to acknowledge it; yet they did not desire to remain in a rational and moral state, but returned of their own accord to their sensual and insane internal state, for they loved this more than the other, because it was the delight of their life's love. Who would believe that beneath his outward appearance a wicked man is of this character, and that he undergoes such a transformation when his internal state is disclosed! This experience is sufficient to indicate the nature of man's own understanding when he thinks and acts from the evil of his will. The case is different with the good; when they are brought from their external into their internal state, they become still wiser and more moral.

ii. *If a man's understanding then sees the truth, it either turns away from it or falsifies it.* Man has a voluntary and an intellectual selfhood; the voluntary selfhood is evil, and the intellectual selfhood is the falsity arising therefrom; the latter is meant by the will of man, and the former by the will of the flesh in John i. 13. The voluntary selfhood is essentially the love of self, and the intellectual selfhood is pride arising out of that love; these two are like married partners, and their marriage is that of evil with falsity; this marriage is brought about in every evil spirit before he enters hell; and when in hell he does not know what good is, for he calls his evil good because he feels it to be delightful; and then he turns away from the truth, nor does he desire to see it, because he sees the falsity which agrees with his evil, as the eye sees what is beautiful, and he listens to it as the ear listens to what is harmonious.

iii. *The divine Providence continually causes man to see truth, and also disposes him to perceive and accept it.* This is because the divine Providence acts through the inner mind, and flows thence into the outer mind, or from the spiritual into the natural man, illuminating the understanding by the light of heaven, and vivifying the will by the warmth of heaven. The light of heaven in its essence is divine Wisdom, and the warmth of heaven divine Love; and from divine Wisdom nothing can flow but truth, and from divine Love nothing but good; and by divine Love the Lord disposes the understanding to see truth and also to perceive and accept it; thus man becomes truly human not only in outward but also in inward form. Who does not desire to

be thought a rational and spiritual man? And who is not conscious that he desires this in order that others may regard him as a genuine man? If therefore he is rational and spiritual in outward form only, and not at the same time in inward form, is he really a man? Is he not like a play-actor, or an ape with a face almost human? May it not therefore be concluded that he alone is a man who is inwardly what he desires to appear outwardly? He who acknowledges the former truth, must also acknowledge the latter. A man's own understanding can induce the human form on the outward life only, but the divine Providence induces that form on the inward life, and through the inward on the outward; and when it has been so induced, the man does not merely appear to be a man, but he is a man.

iv. *Man is thus withdrawn from evil, not by himself but by the Lord.* When the divine Providence enables a man to see the truth, and at the same time gives him an affection for it, he can be withdrawn from evil, because the truth shows and prescribes what must be done; and when the will acts in accordance with this truth, it unites with it, and turns the truth into good within itself; for the truth becomes incorporated in its love, and what is incorporated in the love is good. All reformation is effected by means of truth, and not otherwise; for without truth the will is continually immersed in its evil, and the understanding, when consulted, gives no instruction, but confirms the evil by falsities. The intelligence both of good and wicked men seems to them to be exclusively their own; and besides, a good man is bound to act as if his intelligence were his own, just as much as a bad man; but he who believes in the divine Providence is withdrawn from evil, whereas he who does not believe in it is not withdrawn; the believer is one who acknowledges evil to be sin, and desires to be delivered from it, and the unbeliever is he who does neither. The difference between the intelligence of two such persons, is like that between reality and illusion, or between an external with or without a corresponding internal; for example, the words and gestures of mimics and actors representing kings, princes and generals, compared with the kings, princes and generals themselves; the latter are really what they appear, but the others are not, and when their disguise is laid aside, they are seen as mere comedians, actors and players.

299. IV. *The Lord governs hell by opposites; and, as part of it, He governs the inner but not the outer minds of the wicked while they are still in this world.* He who does not know the nature of heaven and hell is utterly unable to understand the nature of man's mind, this being his spirit which lives after death. The reason is that the mind or spirit of man has a form entirely similar to that of heaven or hell; there is not the slightest difference, except that one is on the largest and the other on the smallest scale, or that one is the prototype and the other the copy. And therefore a man as to his mind or spirit is either a heaven or a hell in miniature. The man who is led by the Lord is a heaven, and the man who is led by his own selfhood is a hell. Now as I have been instructed as to the nature of heaven and hell, and as it is important to understand the nature of man's mind or spirit, I will describe both briefly.

300. All in heaven are simply good affections, and true thoughts derived from them; and all in hell are merely lusts of evil, and false imaginations derived from them; and all these are so co-ordinated that the evil lusts and false imaginations in hell, are exactly opposite to the good affections and the true thoughts of heaven; and therefore hell is beneath heaven, and diametrically opposite to it; they are like two men lying with feet together and heads apart, or standing, one on his head, and the other upright upon the feet of the former, so that they repel each other with the soles of their feet. Sometimes hell is seen in such a position, or so inverted with respect to heaven. The reason is that those in hell make evil lusts the head, and good affections the feet; while those in heaven make good affections the head, and evil lusts the soles of the feet; hence the mutual opposition. We say that there are good affections and true thoughts therefrom in heaven and that there are lusts of evil and false imaginations therefrom in hell; this means that there are spirits and angels there who are of this nature; for every one is his own affection, or his own lust, an angel in heaven being his own affection, and a spirit in hell his own lust.

301. The angels of heaven are good affections and true thoughts therefrom, because they are recipients of divine Love and Wisdom from the Lord, and all good affections are from the divine Love, and all true thoughts from the divine Wisdom. But the spirits of hell are evil lusts, and

false imaginations therefrom, because they are in the love of self and in their own intelligence; and all evil lusts come from the love of self, and all false imaginations from man's own understanding.

302. There is a wonderful co-ordination of affections in heaven, and of lusts in hell, which is known to the Lord alone; they are respectively divided into genera and species, and are so united as to act as one; and as they are divided into genera and species, they are distinguished into greater and lesser communities; and as they are so united as to act as one, they are united like all the various things in man. Thus the form of heaven is that of a beautiful man, whose soul is the divine Love and Wisdom and therefore the Lord; and the form of hell is that of a deformed man, whose soul is self-love, and self-intelligence, and therefore the devil; for there is no one devil who alone rules there, but the love of self is called the devil.

303. But in order to understand better the nature of heaven and hell, think of delight in good instead of good affections, and delight in evil instead of lusts; for there can be no affection or lust without delight, for this constitutes the life of every one of them. These delights are distinguished and combined like the good affections and evil lusts mentioned above. The delight of his affection fills and surrounds every angel of heaven, and a general delight fills and surrounds every community of heaven, and the delight of all together, or a universal delight, fills and surrounds the whole of heaven. In like manner the delight of his own lust fills and surrounds every spirit of hell, and a general delight every community of hell, and the delight of all, or a universal delight, fills and surrounds the whole of hell. Since the affections of heaven and the lusts of hell are diametrically opposed to each other, as stated above, it is evident that the delight of heaven is so painful in hell that it cannot be endured; and on the other hand the delight of hell is so painful in heaven that it cannot be endured. Hence come antipathy, aversion and separation.

304. These delights, because they constitute the life of every one in particular and of all in general, are not sensibly perceived by those in whom they reside, but their opposites are sensibly perceived when they approach, especially when they are converted into odours; for every particular delight

corresponds to some odour, and in the spiritual world can take that form; and then the general delight in heaven is sensibly perceived as the fragrance of a garden, varying according to the odours of the flowers and fruits it contains; and the general delight in hell is sensibly perceived as stagnant water, into which filth has been thrown, varying according to the stenches arising from the putrid and malodorous things in it. I have also learnt how the delight of a good affection in heaven, and the delight of an evil lust in hell, is sensibly perceived, but it would take too long to describe it here.

305. I have heard many new-comers from the world complaining that they had not known that their lot in the other life would be according to the affections of their love; they said that in the world they had not thought of those affections, still less of their delights, because they loved what was delightful to them; and that they had believed that every one's lot would be according to the thoughts of his understanding, especially according to thoughts inspired by piety and faith. But they were told that they might have known, if they had wished, that an evil life is repugnant to heaven and displeasing to God, but is agreeable to hell and delightful to the devil; and on the other hand that a good life is agreeable to heaven and pleasing to God, but repugnant to hell and painful to the devil; consequently, that evil is essentially stinking, and good fragrant; and since they might have known this if they had wished, why, it was asked, had they not shunned evil as infernal and diabolical, and why had they preferred evils merely because they were delightful? And as they had now learnt that evil delights smell so offensively, they might also know that those who exhale such stenches could not enter heaven. After this reply they betook themselves to those who were in similar delights, because they could breathe there and nowhere else.

306. From the idea just given of heaven and hell, the nature of man's mind should be evident; for, as has been stated, man's mind or spirit is either a heaven or a hell in miniature; that is, its inner constituents are simply affections and thoughts thence derived, distinguished into genera and species as into greater and lesser communities, and so combined as to act as one; it may also be seen that the Lord governs them in the same way as He governs heaven or hell.

That man is either a heaven or a hell in miniature may be seen in the work on *Heaven and Hell* (nos. 51-87).

307. To return to the main point, that the Lord governs hell by opposites, and that He governs in hell the inner but not the outer minds of the wicked while they are still in this world:—

i. *The Lord governs hell by opposites.* It was shown above (nos. 288, 289), that the angels of heaven are not in love and wisdom, or in the affection of good and thence the thought of truth, from themselves but from the Lord; also that good and truth flow from heaven into hell, and that good is there turned into evil and truth into falsity, because the inner minds of their respective inhabitants are turned in opposite directions. Now since all things in hell are opposed to all things in heaven, it follows that the Lord governs hell by opposites.

ii. *The Lord governs in hell the evil who are still in this world.* This is because man as to his spirit is in the spiritual world, and in some community there, in an infernal community if he is wicked, and in a heavenly one if he is good; for man's mind, which in itself is spiritual, must of necessity be among spiritual beings, whose society also he enters after death; that this is so has been stated and explained above. But a man is not there in the same manner as a spirit who has become a permanent member of some community; for man is always in a state capable of reformation; if therefore he is evil, he is transferred by the Lord from one society of hell to another, according to his life and the changes it undergoes; but if he allows himself to be reformed, he is led out of hell and raised into heaven, and there also he is transferred from one society to another, and this continues until his death, after which he is no longer transferred from one society to another, because he is then no longer in a state to be reformed, but remains in the state resulting from the life he has led. And therefore when a man dies his own place is assigned to him.

iii. *The Lord in this way governs the wicked, while still in this world, as to their inner, but not as to their outer minds.* The Lord governs man's inner mind as has just been stated; but his outer mind He governs in the world of spirits, which is intermediate between heaven and hell. The reason is that man is for the most part different outwardly from what

he is inwardly; for outwardly he can pretend to be an angel of light, and yet be inwardly a spirit of darkness; for this reason his outer mind is governed in one way, and his inner mind in another. So long as he is in this world, his outer mind is governed in the world of spirits, but his inner mind is governed either in heaven or in hell; and therefore when he dies he comes first into the world of spirits, and is there still invested with his outer mind; this is put off in the world of spirits, and then he is transferred to his own place to which he is permanently assigned. The nature of the world of spirits is described in the work on *Heaven and Hell* (nos. 421-535).

THE DIVINE PROVIDENCE DOES NOT APPROPRIATE EITHER EVIL OR GOOD TO ANY ONE, BUT MAN'S OWN PRUDENCE APPROPRIATES BOTH

308. Nearly every one believes that man thinks and wills from himself, and consequently speaks and acts from himself. Who can believe otherwise, if his belief is founded merely on his own observation? For the appearance is so vivid that it does not differ at all from actually thinking, willing, speaking and acting from oneself, which nevertheless is impossible. In *The Divine Love and Wisdom* it is shown that there is only one Life, and that men are recipients of life; also that man's will is the receptacle of love, and his understanding the receptacle of wisdom, and that love and wisdom are that only Life. It is also there shown that it is in accordance with the purpose of creation, and therefore with the continual working of the divine Providence, that this life should appear to man as part of himself, and therefore his own, but that this is an appearance in order that man may be able to receive it.

It is also shown above (nos. 288-294), that no man thinks from himself, but from others, nor these others from themselves, but all from the Lord, and that this is so with both the evil and the good; also that this is well known in the Christian world, especially by those who not only say but believe that all good and truth come from the Lord, as also all wisdom, and therefore faith and charity; and moreover that all evil and falsity come from the devil or from hell.

From all this no other conclusion can be drawn than that everything which a man thinks and wills flows into him;

and since all speech flows from thought as an effect from its cause, and in like manner all action flows from the will, it follows that everything which a man speaks and does also flows into him, although derivatively, or indirectly. It cannot be denied that everything a man sees, hears, tastes and feels flows into him. Why not that which he thinks and wills? Can there be any other difference than that natural things flow into the organs of the external or bodily senses, and that spiritual things flow into the organic substances of the internal senses or those of the mind? It follows that as the organs of the external or bodily senses are receptacles of natural objects, so the organic substances of the internal sense, or of the mind, are receptacles of spiritual objects. Such being the state of man, in what does his selfhood consist, unless in his being a recipient of one kind or another? for this selfhood is nothing but a mode of reception, and is not a self-generated life. Yet every one understands by the term selfhood that man lives from himself, and therefore thinks and wills from himself; but that such selfhood is not possessed by man, indeed that it could not exist in any man, follows from what was stated above.

309. But I will relate what I have heard from some in the spiritual world. They were people who believed that everything depended on their own prudence, and nothing on the divine Providence. I said, "A man has no selfhood, unless you define selfhood as being a subject, or organ, or form of one kind or another; but as a selfhood of this kind is merely a mode of reception, this is not what you mean. No man has any selfhood in the common acceptation of the term." These men, who ascribed everything to their own prudence, and who might be described as lords of themselves in their own estimation, became so enraged that a flame appeared to issue from their nostrils, and they exclaimed, "What you say is paradoxical and insane! Would not a man in that case be mere nothing and emptiness, or an idea and a fantasy, or a graven image or a statue?" But I could only reply that it is paradoxical and insane to believe that man produces his own life, and that wisdom and prudence do not flow from God but originate in man, as also the good of charity and the truth of faith. To attribute the latter to oneself is considered insane by every wise man, and consequently it is paradoxical; and, moreover, those who do so are like men occupying the

house and property of another, who persuade themselves that they are the owners; or like managers and stewards who believe everything belonging to their lord to be theirs; or like servants to whom their lord has given talents or pounds to trade with, and who have rendered no account, but have kept them as their own and thus acted as thieves. It may be said of all these that they are insane, indeed, that they are mere nothing, emptiness and dreams, because they do not accept from the Lord that good and truth which are the very essence of life. Such men therefore are called "dead," and "nothing" and "emptiness" (Isaiah xl. 17, 23); and elsewhere "makers of an image," "graven images" and "statues." But more of this in the following series of articles.

I. The nature of one's own prudence, and of prudence not one's own.

II. Man by his own prudence convinces himself, and confirms himself in the belief, that all good and truth are from and in himself, and likewise all evil and falsity.

III. Everything of which a man has become convinced, and in which he has confirmed himself, remains in him as part of his selfhood.

IV. If man believed, as is the fact, that all good and truth come from the Lord, and all evil and falsity from hell, he would not appropriate good to himself and claim merit on account of it, nor would he appropriate evil to himself and incur guilt in consequence.

310. I. *The nature of one's own prudence and of prudence not one's own.* Those believe only in their own prudence who take appearances for realities and regard them as truths, especially the appearance that one's own prudence is everything and the divine Providence nothing, unless it be something merely universal which, as was shown above, could not exist without the particulars of which it is composed. They are also the victims of fallacy, for every appearance believed to be a truth becomes a fallacy; and to the extent that they confirm themselves in fallacies they become materialists and believe nothing but what they can perceive by some bodily sense, chiefly by the sight, because this sense especially acts as one with thought. They finally become sensual, and if they acquire a confirmed belief in nature rather than in God, they close their inner minds, and draw as it were a veil over them, and afterwards think of what is

beneath the veil, but of nothing that is above it. These sensual men were called by the ancients "serpents of the tree of knowledge," and in the spiritual world it is said of them that in the degree that they confirm themselves in their belief, they close up their inner minds even to the nose; for the nose signifies the perception of truth, and of this they have none. Their character shall now be explained. They are more crafty and subtle than others, and are skilful reasoners; and they call craftiness and subtlety intelligence and wisdom, knowing no better. They regard all others as simple and stupid, especially those who worship God, and acknowledge the divine Providence. As to the inner principles of their minds, of which they know little, they are like the so-called Machiavellians who regard murder, adultery, theft and false witness as intrinsically of no account; and if they argue against them, it is solely from prudence, lest their true character should appear. Of man's life in the world they think only that it resembles that of a beast; and of man's life after death, that it is, as it were, a vital exhalation which, rising out of the corpse or the grave, sinks down again and so dies. From this arises the insane idea that spirits and angels are nothing but air, and in those who have been taught to believe in a future life, that the souls of men are of a similar nature, unable to see, hear or speak, and therefore blind, deaf and dumb, and only able to think in the particle of air of which they consist. They say, "How can the soul be anything else? Have not the external senses died with the body?" They believe that they cannot possess these senses again until the soul is re-united to the body; and as they had a merely sensual, and not a spiritual idea of the state of the soul after death, they established a belief in this state; otherwise the belief in eternal life would have perished. They especially confirm themselves in the love of self, calling it the fire of life, and a spur to public service. And being of this character they worship themselves, and their thoughts, being fallacies and derived from fallacies, are images of falsity; and because they favour impure delights they are satans and devils, those being called satans who confirm themselves in evil lusts, and those devils who live in them. I have also been instructed as to the character of the most cunning sensual men. Their hell is deep down at the back and they wish to be invisible; and therefore they

appear there flying about like spectres, which are the forms of their fantasies, and they are called Genii. Some of them were once allowed to come out of that hell, so that I might know their character; they at once applied themselves to my neck beneath the occiput, and so entered into my affections, not wishing to enter my thoughts, which they dexterously avoided; and they changed my affections one after another with the intention of converting them insensibly into their opposites, or into evil lusts; and as they did not directly affect my thoughts, they would have altered and converted them without my knowledge, if the Lord had not prevented this. Such is the future state of those who in the world have not believed that there is any such thing as divine Providence, and who seek out nothing in others but their lusts and desires, and thus lead them on until they have entire control over them; and because they do this so secretly and cunningly that the others know nothing about it, and after death they stand revealed in their true character, therefore as soon as they enter the spiritual world they are cast down to their own hell. Seen in the light of heaven, they appear to have no nose; and, what is remarkable, although they are so cunning they are more sensual than the rest. As the ancients called a sensual man a serpent, and as such a man is shrewd and cunning, and more skilful as a reasoner than others, it is written, "Now the serpent was more subtle than any beast of the field" (Gen. iii. 1); and the Lord says: "Be ye therefore prudent as serpents and simple as doves" (Matt. x. 16); and also the dragon, which is likewise called the old serpent, the devil, and satan, is described as having "seven heads and ten horns, and seven crowns upon his heads" (Apoc. xii. 3, 9). By the seven heads is signified cunning, by the ten horns the power of persuading by false reasoning, and by the seven crowns the profanation of the holy things of the Word and the Church.

311. From this description of man's own prudence and of those who believe in it, the character may be understood of prudence not one's own, and the nature of those who rely upon it; namely, that prudence not one's own is the prudence of those who do not confirm themselves in the belief that intelligence and wisdom are from man; for they say, "How can one be wise from oneself, and how can one do good from oneself?" And when they say this, they see in themselves

that it is so, for they think inwardly; and they believe that others think so too, especially the learned, because they do not know that thought can be merely external. They are not the victims of fallacies through the confirmation of appearances, and therefore they know and perceive that murder, adultery, theft, and false witness are sins, and shun them for that reason; they know also that wickedness is not wisdom, and that cunning is not intelligence, and when they hear ingenious reasoning based upon fallacies, they are astonished and secretly amused. The reason is that there is no veil interposed between their inner and outer minds, or between the spiritual and natural things of their minds, as there is with the sensual; and therefore they receive an influx from heaven which shows them the inward nature of such reasoning. They speak more simply and sincerely than others, and make wisdom a matter of life, not of words. They are like lambs and sheep, while those who rely on their own prudence are like wolves and foxes; and they are like those who live in a house, and see heaven through the windows, while those who believe in their own prudence are like men living in the basement of a house, who through the windows see only what is below the level of the ground; and they are like those who stand on a mountain, and see those who believe in their own prudence like men wandering in valleys and forests. From these considerations it should be evident that prudence not one's own is prudence from the Lord, outwardly resembling one's own prudence, but wholly unlike it inwardly. Prudence not one's own, when exhibited in its internal state in the spiritual world, has the appearance of a man, but one's own prudence is seen as an image which seems to live only because of the fact that those who attribute everything to their own prudence still possess rationality and liberty, or the faculty of understanding and willing, and therefore of speaking and acting, and that by means of those faculties they can look like men. They are images of this kind because evils and falsities are dead, but goods and truths are alive; and because they know this from their rationality (for if they did not know it they would not counterfeit goodness and truth), they have a semblance of human life. Who does not know that a man is such as he is inwardly, consequently that he is truly a man who is inwardly what he desires to seem outwardly. and that he is a mere image who is a man outwardly

only and not inwardly? Do not only speak, but think also in favour of God, religion, justice, and sincerity, and you will be a man; and then the divine Providence will be your prudence, and you will see in others that one's own prudence is insanity.

312. II. *Man by his own prudence convinces himself, and confirms himself in the belief, that all good and truth are from and in himself, and likewise all evil and falsity.* Let us employ an argument drawn from the analogy between natural good and truth, and spiritual good and truth. What are truth and good as regards the sight of the eye? Is not truth what is called beautiful, and good what is called delightful? For delight is felt in seeing beautiful things. What are truth and good as regards hearing? Is not truth what is called harmonious, and good what is called charming? For charm is felt in hearing harmonious sounds. So also with the other senses. From this the character of natural truth and good is evident. Now consider what spiritual truth and good are. Is spiritual truth anything but the beautiful and harmonious in spiritual things and objects? And is spiritual good anything but delight and pleasure resulting from the perception of their beauty or harmony? Consider now whether anything can be said of the one which cannot be said of the other, or of the spiritual which cannot be said of the natural. Of the natural we say that beauty and delight flow into the eye from objects, and that harmony and charm flow into the ear from musical instruments. What is there different in the organic substances of the mind? We say of the organic substances of the mind that the things they perceive are in them, and of the natural things, or senses of the body, that the things they perceive flow into them. But if it is asked why we say that the natural objects flow in, there can be no other reply than that it is on account of their distance. But why is it said that the objects perceived are in the organic substances of the mind? There can be no other reply than that it is because no distance is observed. It follows then that it is the appearance of distance which causes a different belief concerning what man thinks and perceives, from that concerning what he sees and hears. But this distinction falls to the ground when it is known, that the spiritual is not in space as the natural is. Think of the sun and the moon, or of Rome and Constantinople; are they not in the thought

apart from distance, provided this thought is not associated with the actual sensations of sight and hearing? Why then persuade yourself that because there appears no distance in the thought, good and truth, and also evil and falsity, exist in the mind without flowing into it? To this I will add a common experience in the spiritual world. One spirit can infuse his thoughts and affections into another spirit, and the latter may suppose that what is infused is his own thought and affection; this is called thinking from another and thinking in another. I have seen this a thousand times, and I have also done it frequently myself, and yet the appearance of distance was quite distinct. But as soon as any one knew that his thoughts and affections were infused by another he became indignant and turned away, acknowledging however that in the internal sight or thought there is no sense of distance unless it is revealed by the external sight of the eye,¹ and that the latter fact has given rise to the belief that the sensation comes from without. To this I will add something from my everyday experience. Evil spirits have very often injected into my thought evils and falsities, which appeared to me as if in and from myself, or as if I thought them myself; but knowing that they were evils and falsities, I inquired who had injected them, and those who had done so were detected and driven away; they had been at a very great distance from me. From this it should be evident that all evil with its falsity flows in from hell, and all good with its truth flows in from the Lord, and that both seem to belong to man.

313. The character of those who believe in their own prudence, and of those who believe in prudence not their own, and thus believe in the divine Providence, is described in the Word by Adam and his wife Eve in the garden of Eden, where there were two trees, one of life and the other of the knowledge of good and evil, and by their eating of this latter tree. That by Adam and his wife Eve, in the internal or spiritual sense, is signified and described the Most Ancient Church of the Lord on this earth, which was more noble and heavenly than the succeeding Churches, may be seen above (no. 241). The signification of the other things is as follows: The Garden of Eden denotes the wisdom of the men of that Church; the tree of life, the Lord as to His

¹ Reading *in visu externo* [Tr.].

divine Providence; and the tree of knowledge, man as to his own prudence; the serpent signifies the sensual part or selfhood of man, which intrinsically is the love of self and the pride of his own intelligence, thus the devil and satan; eating of the tree of knowledge signifies the appropriation of good and truth, not as coming from the Lord and therefore being the Lord's, but as coming from man and therefore being man's own. And because good and truth constitute the presence of the Divine with man, for good means everything of love, and truth everything of wisdom—therefore, if man claims these as his own, he cannot but believe that he is as God. This is why the serpent said, "In the day ye eat thereof, your eyes shall be opened and ye shall be as God, knowing good and evil" (Gen. iii. 5). This is the belief of the inhabitants of hell, who are in the love of self and consequently in the pride of their own intelligence. The condemnation of the serpent signifies the condemnation of love and intelligence claimed as one's own; the condemnation of Eve signifies that of the selfhood of the will and Adam's condemnation that of the selfhood of the understanding; the thorn and the thistle which the earth would bring forth for him signify mere falsity and evil; the expulsion from the garden signifies the deprivation of wisdom; the guarding of the way to the tree of life, the Lord's care lest the holy things of the Word and the Church should be violated; the fig-leaves with which they covered their nakedness signify moral truths by which their love and pride were veiled; and the coats of skin with which they were afterwards clothed signify the appearances of truth which alone they possessed. This is the spiritual meaning of those things. Let any one who chooses abide in the sense of the letter, but let him know that it is so understood in heaven.

314. The character of those who are infatuated by their own intelligence should be evident from their notions about matters requiring interior judgment, such as influx, thought and life.

Of influx they think inversely, supposing that the sight of the eye flows into the internal sight of the mind or understanding, and that the hearing of the ear flows into the internal hearing, which also is the understanding; they do not see that the understanding from the will flows into the eye and ear, and not only produces those senses, but also uses them

as its instruments in the natural world. But as this is not in accordance with appearances, they do not understand the simple statement that the natural does not flow into the spiritual, but that the spiritual flows into the natural; but they still say, "What is the spiritual but a purer natural? Is it not evident that if the eye sees anything beautiful, or the ear hears anything harmonious, the mind, or the understanding and the will, is delighted?" They do not know that the eye does not see of itself, nor the tongue taste of itself, nor the nose smell of itself, nor the skin feel of itself, but that it is man's mind or spirit which perceives things by the senses, and is thereby affected according to its individual character; and that man's mind or spirit does not feel these things of itself, but from the Lord, and that to think otherwise is to think from appearances and, if these are confirmed, from fallacies.

Of thought they say, that it is some modification of the air, varied according to its objects and enlarged according to culture, thus that ideas are appearances like meteors seen in the air; and that the memory is the tablet on which thoughts are impressed, not knowing that thoughts reside in substances purely organic, just as the sight and the hearing reside in natural substances. Let them examine the brain and they will see that it is full of such substances; injure them, and the man will become delirious; destroy them and he will die. But the nature of thought and memory, may be seen above (no. 279 *ad fin.*).

As regards life their sole idea is that it is a certain activity of nature which makes itself felt in various ways, as a living body moves itself organically. If you object that this makes nature to be alive, they deny this, but admit that nature gives life. If you say, "Is not life then dissipated when the body dies?" they answer, "Life remains in a particle of air called the soul." If you say, "What is God then? Is He Life itself or not?" they are silent and do not wish to disclose what they think. If you say, "Will you not allow that divine Love and Wisdom are Life itself?" they answer, "What is love and what is wisdom?" For their fallacies prevent them from knowing what they are, or what God is. These things are mentioned to show how man is infatuated by his own prudence, because he draws all conclusions from appearances, and hence from fallacies.

316.¹ The reason why man's own prudence induces and confirms the idea that all good and truth come from man, and are inherent in man, is that man's own prudence is his intellectual selfhood flowing from the love of self, which is the selfhood of his will; and selfhood cannot help claiming all things as its own, for it cannot be raised above this idea. All who are led by the Lord's divine Providence are raised out of their selfhood, and then they see that all good and truth come from the Lord; indeed they also see that whatever man receives from the Lord is always the Lord's, and never his own. He who thinks otherwise is like one who holds his master's goods in trust, and claims them for himself, or appropriates them; he is not a steward but a thief; and because the selfhood of man is nothing but evil, he also immerses those gifts in his evil, whereby they are destroyed like pearls cast into dung or vinegar.

317. III. *Everything of which a man has become convinced, and in which he has confirmed himself, remains in him as part of his selfhood.* It is believed by many that no truth can be seen by man unless it be proved, but this is not true. In the civil and economical affairs of a kingdom or a republic, what is useful and good cannot be seen without a knowledge of many statutes and ordinances; nor can what is useful or good in judicial matters, unless the laws are known; nor in the study of nature, for example, in physics, chemistry, anatomy, mechanics and so on, unless a man has been instructed in the sciences. But in things purely rational, moral and spiritual, truths appear in their own proper light, if only a sound education has made a man somewhat rational, moral and spiritual. The reason is that every man as to his spirit with which he thinks, is in the spiritual world and among its inhabitants; he is consequently in spiritual light which illuminates and, as it were, directs his inner understanding. For spiritual light is in its essence the divine Truth of the Lord's divine Wisdom. This is why a man is able to think analytically, to draw conclusions as to what is just and right in judicial affairs, to see what is honourable in moral life and good in spiritual life, and also to understand many truths, which are not obscured except by the confirmation of falsities. Man sees these things in much the same way as he sees another's disposition in his face, and

¹ The numbering here follows the original.

perceives his affections from the tone of his voice, without any other knowledge than what is innate in every one. Why should not a man in some measure see by influx from the spiritual world the inner realities of his life, which are spiritual and moral, when there is no animal that does not by such influx know its own natural needs? A bird knows how to build its nest, lay its eggs, hatch its young, and recognise its food; not to mention other wonderful things, which we attribute to instinct.

318. We will now explain in order, how man's state is changed by confirmations, and his resulting convictions.

i. There is nothing that cannot be confirmed, and falsity more easily than truth.

ii. When falsity is confirmed, truth is no longer seen; but when truth is confirmed, falsity becomes manifest.

iii. To be able to confirm whatever one pleases is not intelligence, but only ingenuity, which may exist even in the worst men.

iv. There is a confirmation which exists in the understanding but not in the will; but all confirmation in the will exists also in the understanding.

v. The confirmation of evil that exists both in the will and the understanding, causes man to believe that everything depends on his own prudence and nothing on the divine Providence; but intellectual confirmation alone does not do this.

vi. Everything confirmed both by the will and the understanding remains for ever, but what is confirmed by the understanding only does not so remain.

i. *There is nothing that cannot be confirmed, and falsity more easily than truth.* What cannot be confirmed, seeing that atheists are convinced that God is not the creator of the universe, but that nature creates herself; that religion is only a restraint for simple and common people; that man is like a beast and dies like one; and some are convinced that adultery, secret theft, fraud and deceitful plots are allowable, that cunning is intelligence, and wickedness wisdom? Who does not confirm his own heresy? Are there not volumes filled with proofs of the two heresies that reign in the Christian world? Invent ten heresies, even abstruse ones, and tell a clever man to confirm them and he will prove them all. If you afterwards consider them only in the light of these

proofs, will you not see falsities as truths? As all falsity shines in the natural mind, with its appearances and fallacies, and truth only shines in the spiritual mind, it is evident that falsity can be confirmed more easily than truth. In order to show that every falsity and evil can be confirmed until the falsity appears as truth and the evil as good, take an example; let the problem be to show that light is darkness and darkness light. May it not be said, "What is light in itself? Is it not merely something which manifests itself in the eye according to its state? What is light to a closed eye? Do not the eyes of bats and owls see light as darkness and darkness as light? I have heard of some men who had similar vision, and of the infernals that although they are in darkness they still see each other. Are not man's dreams at night seen in the light? And therefore is not darkness light and light darkness?" But it may be answered, "What is all this? Light is light, as truth is truth; and darkness is darkness, as falsity is falsity." Take another example; let the problem be to prove that a raven is white. May it not be said, "Its blackness is only a shadow which is not its real colour? Its feathers are inwardly white, so is its body, and these are the substances of which the raven consists. Since its blackness is merely a shadow, the raven grows white when it becomes old; such ravens have been seen. What is black in itself but white? Pulverise black glass, and you will see that the powder is white. And therefore when you say the raven is black, you speak from the shadow, and not from the reality." But the reply may be, "What is all this? According to such reasoning all birds might be called white." These things, although contrary to sound reason, have been mentioned to show that falsity directly opposed to truth and evil directly opposed to good can be confirmed.

ii. *When falsity is confirmed, truth is no longer seen; but when truth is confirmed, falsity becomes manifest.* All falsity is in darkness and all truth in light; and in darkness nothing is seen, but must be handled in order to be known; in light it is otherwise. This is why in the Word falsities are called darkness, and those who are in falsities are said to walk in darkness and in the shadow of death; and on the other hand, truths in the Word are called light and those who are in truths are said to walk in the light and are called sons of light. Many things show that when falsity has been confirmed

truth is no longer seen, but that when truth is confirmed falsity becomes manifest. For example, who could see any spiritual truth unless the Word taught it? Would there not be merely thick darkness that could only be dispelled by the light of the Word, and only in one willing to be enlightened? What heretic can see his falsities unless he admits the genuine truth of the Church? He does not see them before. I have spoken with those who have confirmed themselves in faith without charity, and when asked whether they had noticed the many passages in the Word relating to love and charity, works and deeds, keeping the commandments, and stating that he is blessed and wise who does them and foolish who does them not, they said that whilst reading those passages they regarded them merely as referring to faith, and so they passed them by as it were with their eyes shut. Those who have confirmed themselves in falsities are like men looking at marks on a wall that in the shade of evening look to them like a horseman or a man, which illusion is dispelled by the approach of day. Who can realise the spiritual uncleanness of adultery but one who is in the spiritual cleanness of chastity? Who can realise the cruelty of revenge but one whose goodness flows from love to the neighbour? What adulterer, or man thirsting for revenge, does not sneer at those who call such delights infernal, and who on the other hand call the delights of marriage love and love for the neighbour heavenly? And so on.

iii. *To be able to confirm whatever one pleases is not intelligence but only ingenuity, which may exist even in the worst men.* There are some very clever reasoners who know nothing of truth, and yet can confirm both truth and falsity; and some of them say, "What is truth? Is there any such thing? Is not that truth which I consider true?" Such men as these are believed in the world to be intelligent; yet they are but plasterers of the wall. Those only are intelligent who perceive truth to be truth, and confirm it by other truths which continually enter their minds. But little difference can be seen between these two classes, because no distinction can be seen between the light of confirmation and the light of the perception of truth; for those who are in the light of confirmation think they are in the light of the perception of truth; the difference between them is like that between illusive light and true light; and illusive light in the spiritual world is of such

a nature that it turns the inflowing true light into darkness. There is an illusive light of this kind with many in hell, who when sent forth into true light see nothing at all. From these considerations it is evident, that to be able to confirm whatever one pleases is merely ingenuity, and may exist even in the worst men.

iv. *There is a confirmation which exists in the understanding but not in the will; but all confirmation in the will exists also in the understanding.* Let this be illustrated by examples. Those who confirm faith separate from charity and yet live a life of charity, and in general those who confirm false doctrine and yet do not live according to it, are those who confirm it in the understanding but not in the will. But those who confirm false doctrine and live according to it, confirm it both in the will and the understanding. The reason is that the understanding does not flow into the will, but the will into the understanding. This also shows the nature of the falsity of evil, and of falsity not of evil. Falsity not of evil can be allied with good, while the falsity of evil cannot, the reason being that falsity not of evil is in the understanding and not in the will, while the falsity of evil is in the understanding from evil in the will.

v. *The confirmation of evil that exists both in the will and understanding causes man to believe that everything depends on his own prudence and nothing on the divine Providence; but intellectual confirmation alone does not do this.* There are many who confirm themselves in their own prudence from appearances in the world, but still do not deny the divine Providence; theirs is only intellectual confirmation; but the confirmation of those who also deny the divine Providence is of the will; this confirmation and persuasion are chiefly found in those who worship nature and self.

vi. *Everything confirmed both by the will and the understanding remains for ever; but what is confirmed by the understanding only does not so remain.* For whatever is of the understanding alone is not in a man, but is outside him, for it is only his thought; and nothing enters man and is appropriated by him except what is accepted by his will, for this becomes an element of his life's love. That this remains to eternity will be shown in the next section.

319. Everything confirmed both by the will and the understanding remains for ever, because every man is his own love,

and love is a state of his will; and also because every man is his own good or his own evil, for all is called good which belongs to the love, and so with evil. Since man is his own love, he is also the form of his own love, and may be called the organ of his own life's love. It was said above (no. 279), that the affections of a man's love, and the thoughts thence arising, are changes and variations of the state and form of the organic substances of his mind. We will now describe the nature of these changes and variations. An idea of them may be gained from the alternate expansions and compressions or dilatations and contractions of the heart and lungs called in the heart its systole and diastole, and in the lungs, respirations, which are alternate expansions and contractions, or the stretching apart and closing together of its lobes; these are the changes and variations of the heart and lungs. Similar movements occur in the other viscera of the body, and also in their component parts, by which the blood and the animal fluid are received and impelled onward. There are also similar motions in the organic forms of the mind, which are the subjects of man's affections and thoughts, as was shown above; the only difference is that their reciprocal expansions and contractions are so much more perfect, that they cannot be expressed in words of natural language, but only in words of spiritual language, the nearest equivalent of which would be "vortical ingyrations and egyrations like perpetual spirals curving inwards, and wonderfully combined into forms receptive of life." We must now explain the nature of these purely organic substances and forms in the evil and in the good respectively. In the good the spirals curve forwards, but in the evil backwards, and the substances and forms which curve forwards are turned towards the Lord and receive influx from Him; but those which curve backwards are turned towards hell and receive influx thence. It should be noted that so far as they are turned backwards they are open behind and closed in front; and on the other hand so far as they are turned forwards they are opened in front and closed behind. From this it should be evident what kind of form or organ a bad man is, and what kind of form or organ a good man is, namely, that they are the subject of contrary motions; and as the spiral motion when once established cannot be reversed, it is evident that a man remains for ever such as he is when he dies. It is the love of man's will which

sets up this motion, and converts or reverses it ; for, as was said above, every man is his own love. This is why every one after death goes the way of his own love ; he whose love is good goes to heaven, and he whose love is evil to hell ; nor can he be at ease anywhere but in that society where his reigning love is, and what is wonderful every one knows the way thither ; it is as if he scented it with his nostrils.

320. IV. *If man believed, as is the fact, that all good and truth come from the Lord, and all evil and falsity from hell, he would not appropriate good to himself and claim merit on account of it, nor would he appropriate evil to himself and incur guilt in consequence.* As this is contrary to the belief of those who have confirmed themselves in the appearance that wisdom and prudence are from man, and do not flow into him according to the state of the organisation of his mind (no. 319), it must be explained ; for the sake of clearness this shall be done in the following series :—

i. Whoever confirms himself in the appearance that wisdom and prudence come from man, and therefore are his own, cannot help supposing that otherwise he would not be a man, but a beast or a statue, yet the contrary is the truth.

ii. To believe and acknowledge the fact that all good and truth are from the Lord, and all evil and falsity from hell, appears impossible, yet it is truly human and therefore angelic.

iii. To believe and acknowledge this is impossible for those who do not acknowledge the Divine of the Lord, and who do not regard evils as sins ; but it is possible for those who acknowledge these truths.

iv. Those who are in the acknowledgment of these two truths, so far as they shun and hate evils as sins, merely notice the evils within themselves, and dismiss them to hell whence they have come.

v. Thus the divine Providence does not appropriate evil or good to any one, but man's own prudence appropriates both. But these things shall be explained in the above order.

321. i. *Whoever confirms himself in the appearance that wisdom and prudence come from man, and are therefore his own, cannot help supposing that otherwise he would not be a man, but a beast or a statue, yet the contrary is the truth.* It is a law of the divine Providence that man should think as if

from himself, and should act prudently as if from himself, but still should acknowledge that he does so from the Lord. It follows that he who thinks and acts prudently as if from himself, and at the same time acknowledges that he does so from the Lord, is a man ; but he is not a man who confirms himself in the belief that everything he thinks and does originates from himself ; nor is he who, knowing that wisdom and prudence come from God, is always waiting for influx ; for this man becomes like a statue, and the other like a beast. He who is always waiting for influx is evidently like a statue ; for he must stand or sit motionless, with hands dangling at his side, and eyes either shut or staring, neither thinking or breathing. What life has he then ? He who believes that everything he thinks and does comes from himself, is evidently not unlike a beast, for he thinks only from the suggestions of the natural mind, which is common to man and beast, and not from those of the spiritual-rational mind which is the truly human mind ; for the spiritual mind acknowledges that God alone thinks from Himself, and that man thinks from God ; and therefore the above-mentioned man does not know the difference between a man and a beast, except that a man talks, and a beast utters sounds, and he believes that both alike perish. Of those who are always waiting for influx, something more shall be said. They do not receive any influx, except that a few who earnestly desire it occasionally receive some response by a vivid perception in the thought, or by silent and occasionally by audible speech ; this is always to the effect that they should think and act as they wish or can, and that he who acts wisely is wise, and he who acts foolishly is foolish ; they are never told what to believe and do, lest human rationality and liberty should perish, which are given to man that he may act in freedom according to reason, and to all appearance of himself. Those who are told by influx what to believe or do, are not instructed by the Lord, nor by any angel of heaven, but by some fanatical Quaker or Moravian spirit, and are led astray. All influx from the Lord takes place by the affection of truth, which passes into and enlightens the understanding.

ii. *To believe and acknowledge the fact that all good and truth come from the Lord, and all evil and falsity from hell, appears impossible, yet it is truly human and therefore angelic.* To believe and acknowledge that all good and truth come from

God seems possible, provided nothing further is said, because this is according to theological faith, which must not be rejected. But to believe and think that all evil and falsity come from hell appears impossible, because this would involve the belief that man cannot think at all. But man thinks *as if* of himself, even though he does so from hell, because the Lord allows every one's thought to appear as his own, from whatever source it may come; otherwise he would not live as a man, nor could he be led out of hell and into heaven, nor be reformed, as has been frequently explained above. This is why the Lord enables man to know and believe that he is in hell if he is in evil, and that he thinks from hell if he thinks from evil; and He also enables him to think of means whereby he may escape from hell and no longer think from it, but may come into heaven and there think from the Lord; and He also gives man freedom of choice. From this it may be seen that a man may think evil and falsity as if from himself, and may also think that this or that is evil and false, consequently that it is only an appearance that he does this from himself, but that without this appearance a man would not be human. It is essentially human and therefore angelic to think in accordance with the truth; and the truth is that man does not think from himself, but that the Lord enables him to think to all appearance from himself.

iii. *To believe and acknowledge the above fact is impossible for those who do not acknowledge the Divine of the Lord, and who do not regard evils as sins; but it is possible for those who acknowledge these truths.* It is impossible for those who do not acknowledge the Lord's Divine, because the Lord alone enables man to think and will, and those who do not acknowledge the Lord's Divine, being separated from Him, believe that they think from themselves. It is also impossible for those who do not acknowledge that evils are sins, because they think from hell, and every one in hell imagines that he thinks from himself. But it is possible for those who acknowledge these two truths, as should be evident from what was said above (nos. 288-294).

iv. *Those who are in the acknowledgment of these two truths, so far as they shun and hate evils as sins, merely notice the evils within themselves and dismiss them to hell whence they have come.* Who does not know or may not know that evil

is from hell and good from heaven? And who may not conclude that so far as a man shuns and hates evil, he shuns and hates hell; and that so far as any one shuns and hates evils he wills and loves good; consequently, that so far he is taken out of hell by the Lord and led to heaven? Every rational man can see these things, provided he knows that heaven and hell exist, and that evil comes from hell and good from heaven. Now if a man reflects upon or examines the evils in himself and shuns them, he then extricates himself from hell, and puts it behind him; and he introduces himself into heaven, and there sees the Lord face to face. The man is said to do this, but he does it as if from himself, but really from the Lord. When a good heart and a pious faith lead a man to acknowledge this truth, it lies hidden in his inner mind in connection with everything that he afterwards thinks and does as if from himself; it is like the reproductive power in a seed, which inwardly attends its growth until new seed is produced; or like the pleasurable appetite for food that a man has once recognised as wholesome; in a word, it is the heart and soul of everything that he thinks and does.

v. *Thus the divine Providence does not appropriate evil or good to any one, but man's own prudence appropriates both.* This follows from all that has now been said. Good is the end of the divine Providence; this is therefore the object of all its working, and therefore it does not appropriate good to any one, for good would thus become meritorious; nor does it attribute evil to any one, for thus it would make him guilty of the evil. Nevertheless man appropriates both under the influence of his selfhood, because this is nothing but evil; the selfhood of his will is the love of self, and the selfhood of his understanding is pride in his own intelligence; and this is the origin of the prudence which he claims as his own.

EVERY MAN IS CAPABLE OF BEING REFORMED, AND THERE IS NO SUCH THING AS PREDESTINATION

322. Sound reason affirms that all men are intended for heaven and none for hell, for all are born men and therefore the image of God is in them. The image of God is in them because they can understand truth and do good. The capacity of understanding truth comes from the divine

Wisdom, and the ability to do good from the divine Love; this power is the image of God, and remains with every sane man and is never lost. This is why he can become a civil and moral man; and he who is civil and moral can also become spiritual, for the things that relate to civil and moral life are formed to receive and contain that which is spiritual. A civil man is one who knows the laws of his country, and lives according to them; and a moral man is one who adopts these laws as his moral principles and virtues, and lives rationally in accordance with them. I will now explain how a civil and moral life is the receptacle of spiritual life. Obey these laws not only as civil and moral laws, but also as divine laws, and you will become a spiritual man. There scarcely exists a nation so barbarous as not to have laws forbidding murder, adultery with the wife of another, theft, false-witness and spoliation. The civil and moral man keeps these laws that he may be, or seem to be, a good citizen; but if he does not also regard these laws as divine, he is only a civil and moral natural man; while if he also regards them as divine, he becomes a civil and moral spiritual man. The difference is that the latter is not only a good citizen of the earthly, but also of the heavenly kingdom; while the former is only a good citizen of the earthly, but not of the heavenly kingdom. The good which they do distinguishes them; the good which civil and moral natural men do is not really good, for self and the world are in it; the good done by civil and moral spiritual men is really good, because the Lord and heaven are in it. From these considerations it should be evident that every man, since he was born to become a civil and moral natural man, was also born to become a civil and moral spiritual man. All that is necessary is that he should acknowledge God, and abstain from evil as being contrary to the will of God, and do good as being in accordance with the will of God; by this means a spirit is breathed into his civil and moral actions and they live; otherwise there is no spirit in them, and they are dead. This is why the natural man is said to be dead, however good his actions may be from a civil and moral point of view; but the spiritual man is said to be living. It is of the Lord's divine Providence that every nation has some religion; and the fundamental precept of every religion is to acknowledge God, for otherwise it

is not a religion; and every nation that lives according to its religion, that is, which abstains from doing evil as contrary to the will of its God, receives something spiritual in its natural. Who, on hearing some heathen say that he will not do this or that evil because it is contrary to the will of his God, does not say to himself, "Surely this man will be saved? I cannot believe the contrary." Sound reason tells him it must be so. On the other hand, if he hears a Christian say, "I attach no importance to this or that evil; what sense is there in saying that it is contrary to the will of God?" who does not say to himself, "Can this man be saved? It seems impossible." This also is a dictate of sound reason. If he says, "I was born a Christian, I have been baptized, I have known about the Lord, I have read the Word, I have attended the Holy Supper," is all this of any account when he does not regard as sins either murder, or the revenge that inspires it, or adultery, secret theft, false testimony, lying and various kinds of violence? Does such a man think of God or eternal life? Does he believe that they exist? Does not sound reason affirm that such a person cannot be saved? These things have been said of a Christian, because heathens think more of God in their daily life from a religious principle than Christians do. More will be said about this in what now follows:

I. The end of creation is a heaven from the human race.

II. Hence it is in accordance with the divine Providence that every man can be saved; and those are saved who acknowledge God and live a good life.

III. It is a man's own fault if he is not saved.

IV. Thus all are intended to go to heaven and none to hell.

323. I. *The end of creation is a heaven from the human race.* That heaven consists of none but those who have been born men, is shown in the work on *Heaven and Hell*, and also above; and as heaven consists of no others, it follows that the end of creation is a heaven from the human race. This was indeed shown above (nos. 27-45), but it will be seen still more clearly from an explanation of the following propositions.

i. Every man is created that he may live for ever.

ii. Every man is created that he may live for ever in happiness.

iii. Thus every man is created that he may enter heaven.

iv. Divine Love cannot but will this, and divine Wisdom cannot but provide for it.

324. As these propositions involve that the divine Providence intends that all men shall go to heaven, and that this is its unalterable purpose, we must prove in the above order, that the end of creation is a heaven from the human race.

i. *Every man is created that he may live for ever.* In the work on *The Divine Love and Wisdom*, Parts I. and V., it is shown that every man possesses three degrees of life, which are called the natural, spiritual and celestial, and that these degrees are actually in every man; but that in beasts there is but one degree of life, which is like the ultimate or natural degree in man. It follows that man, by the elevation of his life to the Lord, is so far removed above the state of animals that he can understand the things of divine Wisdom, and will the things of divine Love, and thus receive the Divine; and he who is able so to receive the Divine as to see and perceive it in himself, cannot but be united with the Lord and thus live for ever. Why should the Lord have created the universe unless He had also created images and likenesses of Himself, to whom He might impart His Divine? Otherwise it would have been the making of something to be and not to be, or to exist and not to exist, and this for no other purpose than that He might contemplate from afar mere vicissitudes and continual changes as upon some stage? What would there be divine in such things, unless they existed to the end that they might serve as subjects which should receive the Divine more nearly, and see and feel it? And as the divine perfections are inexhaustible, would He keep them to Himself, and could He do so? For love wishes to communicate whatever it has to another, indeed to give as much of its own as possible. How much more the divine Love which is infinite? Can it give and take away again? Would not this be giving what is perishable, and essentially nothing? for when a thing perishes it becomes nothing because it does not contain that which is. But divine Love gives what is, or what never ceases to be, and this is eternal. In order that every man may live for ever, his mortal part is removed. This is his material body, which is laid aside at death. Thus his immortal part, which is his mind, is laid bare, and he then becomes a spirit

in human form, his mind being that spirit. That the mind of man cannot die, was seen by the sages or wise men of old; for they said, "How can the soul or the mind die, seeing that it is able to become wise?" Few at this day know what they really thought on this subject; but their thought descended from heaven into their general perception, and was, that God is Wisdom itself, of which man receives a share, and that God is immortal, or eternal. As I have been permitted to speak with angels, I will relate something from my own experience. I have spoken with those who lived many ages ago, with some who lived before the Flood and with some who lived after it, with some who lived in the time of the Lord, including one of His Apostles, and with many who lived in after ages; they all looked like men in the prime of life, and they said that they did not know what death is, but only what damnation is. Moreover all who had lived a good life, on entering heaven come into the state corresponding to that of their youth in the world, and they remain in it for ever, even those who in the world were old and decrepit; and women, although they had been old and wrinkled, returned to the flower of their age and beauty. That man after death lives for ever is evident from the Word, where life in heaven is called eternal life (Matt. xix. 29; xxv. 46; Mark x. 17; Luke x. 25; xviii. 30; John iii. 15, 16, 36; v. 24, 25, 39; vi. 27, 40, 68; xii. 50: it is called simply "life" in Matt. xviii. 8, 9; John v. 40; xx. 31). The Lord also said to the disciples: "Because I live, ye shall live also" (John xiv. 19); and concerning the resurrection He said that "God is the God of the living, and not the God of the dead," and that "they cannot die any more" (Luke xx. 36, 38).

ii. *Every man is created that he may live for ever in happiness.* This follows as a consequence, for He who intends that man should live for ever, also intends that he should live in happiness. What would eternal life be without this? All love desires the good of others; the love of parents desires the good of their children; the love of a bridegroom and husband desires the good of his bride and wife; and the love of friendship desires the good of friends. What then must be the desire of divine Love? What is good but delight? And what is divine Good but eternal blessedness? Every good is called good by virtue of delight or blessedness; what is given and possessed is indeed called good, but unless

it is also delightful it is a barren good which is not really good. This shows that eternal life is also eternal blessedness. This state of man is the purpose of creation, and it is not the fault of the Lord but of man that only those who enter heaven are in that state. That it is man's fault will be seen in what follows.

iii. *Thus every man is created that he may enter heaven.* This is the purpose of creation, but all do not enter heaven, because they become obsessed with the delights of hell, which are the opposite of the blessedness of heaven; and those whose minds are not in harmony with the blessedness of heaven cannot enter heaven, for they cannot endure it. No one who enters the spiritual world is forbidden to ascend into heaven; but when he whose delight is hellish approaches it, his heart throbs, he pants for breath, his life begins to fail, he is in anguish and torment, and writhes like a serpent put close to a fire; this is because opposites act against opposites. But as all were born men, and thereby have the faculty of thinking and willing, and derive from this their faculty of speaking and acting, they cannot die; and as they cannot live with any but those the delight of whose life is similar to their own, they are sent away to them; consequently those who delight in evil are sent to their own, and those who delight in good to theirs. Every one is indeed allowed to live in the delight of his evil provided he does not molest those who delight in good; but as evil cannot but molest good, for there is in it a hatred of good, lest they should do harm to others, they are removed and cast down to their own place in hell, where their delight turns into pain. But this does not contradict the fact that man is by creation born to enter heaven; for every one who dies as a child goes to heaven, is there educated and instructed as in the world, and by means of the affection of good and truth is imbued with wisdom and becomes an angel; this too might be the lot of every man who is educated and instructed in the world, for he has in his nature everything that the child has. Concerning children in the spiritual world, see the work on *Heaven and Hell* (nos. 329-345). But with many in the world this preparation for heaven does not take place, because they love the first or natural degree of their life, and they do not want to withdraw from it and become spiritual; and the natural degree of life considered in itself loves nothing but

self and the world, for it cleaves to the senses of the body, which belong to the world; but the spiritual degree of life considered in itself loves the Lord and heaven; it also loves self and the world, but it regards God and heaven as higher, principal and predominant, and self and the world as lower, instrumental and subservient.

iv. *Divine Love cannot but will this, and divine Wisdom cannot but provide for it.* That the divine Essence is divine Love and Wisdom has been fully shown in the work on *The Divine Love and Wisdom*; and it is also stated there (nos. 358-370) that in every human embryo the Lord forms two receptacles, one for the divine Love and the other for the divine Wisdom, the receptacle of divine Love for the future will of the man, and the receptacle of divine Wisdom for his future understanding; and that He has thus imparted to every man the faculty of willing good and understanding truth. Now as the Lord has given man these two faculties and is therefore present in them as His own, it is evident that His divine Love cannot but desire that man should enter heaven and there enjoy eternal happiness, and that the divine Wisdom cannot but provide for this. But as it is of His divine Love that man should feel heavenly blessedness as his own, and this cannot take place unless he is maintained in the appearance of thinking and willing, speaking and acting from himself, He cannot lead man except by means of the laws of His divine Providence.

325. II. *Hence it is in accordance with the divine Providence that every man can be saved; and those are saved who acknowledge God and live a good life.* That every man can be saved is evident from what has been said above. Some suppose that the Lord's Church only exists in the Christian world, because there alone the Lord and the Word are known. But there are also many who believe that the Church of God is universal, or spread and dispersed throughout the whole world, and therefore among those who have no knowledge either of the Lord or the Word; they say that this is not their fault, and that their ignorance is unavoidable, and that it is contrary to God's Love and Mercy that those who are just as much men as others should be born for hell. Now as many Christians, if not all, believe that the Church is open to all, and is therefore called a communion, it follows that there are certain general principles of the Church which are

common to all religions and constitute that communion. That these general principles are the acknowledgment of God, and the good of life, will be seen in the following order :

i. The acknowledgment of God causes a union of God with man and of man with God ; and the denial of God causes disunion.

ii. Every one acknowledges God and is united with Him according to the good of his life.

iii. The good of life, or leading a good life, consists in shunning evils because they are contrary to religion and therefore to God.

iv. These are the general principles common to all religions, by which every one can be saved.

These propositions must be examined and explained separately.

326. i. *The acknowledgment of God causes a union of God with man and of man with God ; and the denial of God causes disunion.* Some may think that those who do not acknowledge God can be saved just as well as those who do acknowledge Him, provided they lead a moral life. They say, "What effect is produced by this acknowledgment? Is it not merely an idea? Shall I not easily acknowledge God when I know for certain that there is a God? I have heard of Him, but I have not seen Him. Show me Him, and I will believe." Such is the language of many who deny God, when they are admitted to a free discussion with one who acknowledges God. But that the acknowledgment of God causes union, and the denial of Him disunion, shall now be illustrated by certain experiences I have had in the spiritual world. When any one in the spiritual world is thinking of another and desires to speak to him, the other is immediately present ; this is a universal law there and never fails. The reason is that in the spiritual world there is no distance as in the natural world, but only an appearance of distance. Another peculiarity is that as thought combined with some knowledge of another person causes his presence, so love combined with some affection for another causes union ; the result of this union is that they come together and converse in a friendly way, dwell in the same house or community, often meet and do each other kindnesses. The contrary also takes place ; for example, if any one does not love another person, and still more if he hates him, he neither sees nor meets him, and

they are distant from each other in the proportion of the indifference or hatred they feel for each other ; indeed, if any one is present with another, and his hatred occurs to his mind, he disappears from his view. These few particulars should make it clear what presence and union in the spiritual world are, namely, that presence results from the recollection of another combined with a desire to see him, and that union results from the affection of love. So it is with all things in the human mind ; it contains innumerable things, and the particular things are associated and united according to the affection or love of one thing for another. This union is spiritual, and is of a similar nature both in general and particular. It derives its origin from the union of the Lord with the spiritual and natural worlds in general and particular. It is therefore evident that so far as any one has a knowledge of the Lord and thereby thinks of Him, the Lord is present ; and so far as any one acknowledges Him from an affection of love, the Lord is united with him ; on the other hand, so far as any one has no knowledge of the Lord, the Lord is absent ; and so far as any one denies the Lord, he is separated from Him. The effect of this union is that the Lord turns man towards Himself and then leads him, and the effect of disunion is that hell turns man to itself and leads him. This is why all the angels of heaven turn to the Lord as a sun, and all the spirits of hell turn away from Him. From these considerations the result of acknowledging God, and the result of denying Him are evident. Moreover those who deny God in the world deny Him after death, and then they become organically constituted according to the description given above (no. 319) ; and the organisation acquired in the world remains for ever.

ii. *Every one acknowledges God and is united with Him according to the good of his life.* All who have any religious knowledge may know God ; they may also talk of God from knowledge or the memory, and some can think of Him intellectually ; but unless the man leads a good life this only brings him into God's presence ; for he can nevertheless turn away from God towards hell, and does so if he lives wickedly. But only those can in heart acknowledge God who live good lives ; according to the good of their lives the Lord turns these away from hell and towards Himself. The reason is that they alone love God ; for they show their love for the

divine things which are from Him by doing them; the divine things from God are the precepts of His law; these are God, for He Himself is His own proceeding Divine; and to obey them is to love God. This is why the Lord says: "He who doeth my commandments, he it is who loveth Me, but he who doeth not my commandments loveth Me not" (John xiv. 21, 24). This is the reason why there are two tables of the Decalogue, one for God and the other for man. God works continually that man may receive what is contained in His table; but if man does not do the things of his own table, he does not at heart believe the things of God's table and, in that case, he is not united with God. This is why the two tables were so united as to form one, and were called the tables of the covenant, for a covenant signifies union. The reason why every one acknowledges God and is united with Him according to the good of his life is, that the good of life resembles that good which is in and from the Lord; and therefore when man is in the good of life, union is brought about. The contrary is the case with evil of life, for this rejects the Lord.

iii. *The good of life, or leading a good life, consists in shunning evils because they are contrary to religion and therefore to God.* That this constitutes the good of life, or living a good life, is fully shown in the *Doctrine of Life for the New Jerusalem*, from beginning to end. I will merely add that if you do good actions in abundance, for example, if you build churches, decorate them and fill them with offerings, spend money on hospitals and refuges, give alms every day, relieve widows and orphans, diligently attend to the sacred duties of religion, and even think, talk and preach about them as if in all sincerity, and yet do not shun evils as sins against God, all those actions are not really good; they are either hypocritical or defiled with the idea of merit, for evil is still latent within them; for every one's life is in each and every thing that he does, and good actions become really good only when evil is removed from them. It is therefore evident that to shun evils as contrary to religion and therefore to God, is to live a good life.

iv. *These are the general principles common to all religions, by which every one can be saved.* To acknowledge God and shun evil as contrary to God, are the two things which make a genuine religion; if one of these is lacking, it cannot be

called a religion; for it is contradictory to acknowledge God and yet do evil, as it is also to do good but not acknowledge God; for the one cannot exist without the other. It has been provided by the Lord that some sort of religion should exist nearly everywhere, and that in every religion these two principles should be found; and it has also been provided by the Lord that every one who acknowledges God and shuns evil as displeasing to Him, should have a place in heaven. For heaven in the aggregate presents the form of one Man, whose life or soul is the Lord; this heavenly Man is composed of the same constituent parts as a natural man, except for the distinction between heavenly and natural things. It is well known that a man possesses not only visceral organs, formed out of blood-vessels and nervous fibres, but also skins, membranes, tendons, cartilages, bones, nails and teeth. These latter are alive in a less degree than the organic forms for which they serve as ligaments, coverings and supports. The heavenly Man, or heaven, that he may comprise all these details, cannot be formed out of men of a single religion, but of many religions; all therefore who incorporate those two universal principles of the Church in their lives have a place in that heavenly Man, that is in heaven, and are happy in their degree. But on this subject more may be seen above (no. 254). These two principles are evidently paramount in every religion, for they are the two which the Decalogue teaches; and the Decalogue was the first part of the Word promulgated from Mount Sinai by the voice of Jehovah, and was written by the finger of God on two tables of stone; and being then placed in the ark, it was called Jehovah, and constituted the holy of holies in the tabernacle and the shrine in the temple at Jerusalem, where all things derived their holiness from it alone; not to mention many other things from the Word concerning the Decalogue contained in the ark, which are quoted in the *Doctrine of Life for the New Jerusalem* (nos. 53-61); I will however add the following: it is known from the Word that the ark containing the two tables on which the Decalogue was written, was taken by the Philistines and placed in the house of Dagon in Ashdod, and that Dagon fell to the earth before it, and that his head and the palms of his hands, severed from his body, lay upon the threshold of the house; and that the people of Ashdod and Ekron, to the number of many thousands, were smitten with

hemorrhoids on account of the ark, and their land devastated by mice; also that the Philistines, by the advice of the lords of their nation, made five golden hemorrhoids and five golden mice, and a new cart, and placed the ark upon it, and near the ark the golden hemorrhoids and mice; and they sent back the ark, drawn by two cows which lowed in the way, to the sons of Israel by whom the cows and the cart were sacrificed (1 Sam. v., vi.). The signification of all these things shall now be stated. The Philistines signified those whose faith is devoid of charity; Dagon represented the corresponding religion; the hemorrhoids with which they were smitten signified natural loves, which when separated from spiritual love are unclean; and the mice signified the devastation of the Church by the falsification of truth; the new cart upon which they sent back the ark, signified new doctrine, but a natural one, for in the Word doctrine from spiritual truths is signified by a chariot; the cows signified good natural affections; the hemorrhoids of gold signified natural loves purified and made good; the golden mice signified the devastation of the Church and its restoration by good, for in the Word gold signifies good; the lowing of the cows on the way signified the difficulty of converting the evil lusts of the natural man into good affections; the sacrifice of the cows and the cart as a whole burnt-offering, signified the propitiation of the Lord. These are the spiritual things meant by those historical particulars; coordinate them into one interpretation, and apply them to your life. That the Philistines represented those whose faith is devoid of charity, may be seen in the *Doctrine of the New Jerusalem concerning Faith* (nos. 49-54), and that the ark, because it contained the Decalogue, was the holiest thing of the Church, may be seen in the *Doctrine of Life for the New Jerusalem* (nos. 53-61).

327. III. *It is a man's own fault if he is not saved.* Every rational man at once acknowledges the truth that evil cannot flow forth from good nor good from evil, because they are opposites; consequently that from good there flows nothing but good, and from evil nothing but evil. The acknowledgment of this truth implies a further acknowledgment that good can be turned into evil, not by a good recipient but by an evil one; for every form assimilates to itself whatever flows into it (no. 292). Now as the Lord is Good in its very essence, or Good itself, it is evident that evil cannot proceed from

Him nor be produced by Him, but that good is turned into evil by a recipient subject whose form is evil. Such a subject is the selfhood of man; this continually receives good from the Lord, and continually assimilates it to its own form which is evil. It follows that it is a man's own fault if he is not saved. Evil is indeed from hell, but as a man receives it thence as his own and thereby appropriates it, it is the same whether we say that evil is from the man or from hell. But how evil is appropriated until at last religion perishes will be explained in the following series: i. In process of time every religion declines and is consummated. ii. Every religion declines and is consummated by its inversion of God's image in man. iii. This arises from the accumulation of hereditary evil in successive generations. iv. Nevertheless the Lord provides that every one may be saved. v. He also provides that a new Church shall be instituted in place of the preceding ruined Church. But these propositions must be dealt with in their order.

328. i. *In process of time every religion declines and is consummated.* On this earth there have been many Churches, one after another, because wherever the human race exists there is a Church; for heaven, which is the end of creation, is from the human race, as was shown above, and no one can enter heaven unless he is in the two universals of the Church, which are to acknowledge God and to live a good life, as shown just above (no. 326). It follows that on this earth there have been Churches from the most ancient times to the present day. These Churches are described in the Word, but not historically, excepting the Israelitish and Jewish Church; before this however there were others which are described only by the names of nations and persons, and by certain particulars concerning them. The Most Ancient Church, which was the first, is described by Adam and his wife Eve. The Church that followed, which may be called the Ancient Church, is described by Noah and his three sons, and their posterity. This was widely extended through many kingdoms of Asia, including the land of Canaan on both sides of the Jordan, Syria, Assyria, Chaldea, Mesopotamia, Egypt, Arabia, Tyre and Sidon. Among these nations there existed the ancient Word, mentioned in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (nos. 101-103). That this Church embraced those kingdoms

is evident from various things said of them in the prophetic parts of the Word. But this Church was changed in a remarkable manner by Eber, who founded the Hebrew Church. In this Church worship by sacrifice was first instituted. From the Hebrew Church was born the Israelitish and Jewish Church; but this was solemnly instituted for the sake of the Word which was to be written in that Church. These four churches are signified by the statue seen by Nebuchadnezzar in a dream, the head of which was of pure gold, the breast and arms of silver, the belly and thighs of copper, and the legs and feet of iron and clay (Dan. ii. 32, 33). Nor is anything else meant by the gold, silver, copper and iron ages mentioned by ancient writers. That the Christian Church succeeded the Jewish is well known. It may also be seen in the Word that all these Churches in process of time declined to their fall, which is called their consummation. The consummation of the Most Ancient Church, which was caused through the eating of the tree of knowledge, denoting the pride of self-derived intelligence, is described by the Flood. The consummation of the Ancient Church is described by the disasters which befel the various nations mentioned both in the historical and prophetic parts of the Word, especially by the expulsion of the heathen from the land of Canaan by the children of Israel. The consummation of the Israelitish and Jewish Church is denoted by the destruction of the temple at Jerusalem and by the carrying away of the Israelitish people into perpetual captivity, and of the Jewish nation into Babylonia, and at last by the second destruction of the temple and of Jerusalem, and by the dispersion of the Jews; this end was foretold in many places in the prophets, and especially in Daniel ix. 24-27. But the gradual decline of the Christian Church until its end, is described by the Lord in Matthew xxiv., in Mark xiii., and in Luke xxi.; and its consummation in the Apocalypse. From these considerations it should be evident that Churches and religions in process of time decline and are consummated.

ii. *Every religion declines and is consummated by its inversion of God's image in man.* It is well known that man was created in the image of God, according to His likeness (Gen. i. 26); we must now explain what is meant by the image and likeness of God. God alone is Love and Wisdom; man was created to be a receptacle of both, his will to be a receptacle

of divine Love and his understanding to be a receptacle of divine Wisdom. That these two receptacles are in man by creation, and that they constitute man, and are formed in every one in the womb, was shown above. Man's being an image of God means, therefore, that he is a recipient of divine Wisdom; his being a likeness of God means that he is a recipient of divine Love; and therefore, the receptacle called the understanding is an image of God, and the receptacle called the will is a likeness of God. As man has been created and formed to be a receptacle, it follows that he has been created and formed that his will may receive love and his understanding wisdom from God; man receives these when he worships God and lives according to His commandments, but in a greater or less degree in proportion as his religion gives him a knowledge of God, of the commandments, and of the nature of truth; for truth teaches about God and how he should be worshipped, and also explains the commandments, and shows how man should live according to them. The image and likeness of God have not been utterly destroyed in man though the effect is the same, for they are immanent in his two faculties of liberty and rationality, frequently treated of above; they were in effect destroyed when man made the receptacle of divine Love, or his will, the receptacle of the love of self, and the receptacle of divine Wisdom, or his understanding, the receptacle of his self-derived intelligence. By this means he has inverted the image and likeness of God, for he has turned these receptacles away from God and to himself; hence they are closed above and open below, or closed in front and open behind; by creation they were opened in front and closed behind; when they are thus open where they should be closed and closed where they should be open, the receptacle of love, or the will, receives influx from hell or its selfhood, and likewise the receptacle of wisdom, or the understanding. In consequence of this there has sprung up in the churches a worship of men in place of the worship of God, and worship from false doctrine in place of worship from true doctrine, false worship from man's own intelligence, and the worship of men from the love of self. This shows that in process of time a religion declines and comes to an end by the inversion of the image of God in man.

iii. *This arises from the accumulation of hereditary evil in*

successive generations. It was stated and explained above that hereditary evil does not come from Adam and his wife Eve through their eating of the tree of knowledge, but that it is successively received by parents and transmitted to their offspring; thus it accumulates and becomes worse from generation to generation. When evil thus increases amongst a number of men it contaminates others, for there is in all evil a lust of corrupting others, which in some men burns with rage against good; hence the contagion of evil. When evil has taken possession of the rulers, officers and leaders of a Church, religion becomes perverted, and the remedies, which are truths, become corrupted by falsification. These bring upon the Church a successive corruption of good and destruction of truth, until at last it is consummated.

iv. *Nevertheless the Lord provides that every one may be saved.* It is provided by the Lord that there should everywhere be some religion, and that every religion should inculcate two essentials of salvation, namely, belief in God, and the shunning of evil as being against God. All else pertaining to the understanding, and consequently to thought, and which is called faith, is provided for every one according to his life, for faith is a matter of life; until it becomes so, it does not really live, although it may have been acquired before. It is also provided that all who have lived good lives, and have believed in God are instructed after death by angels; and then those who in the world had lived in conformity with these two essentials of religion, accept the truths of the Church contained in the Word, and acknowledge the Lord as the God of heaven and the Church; they believe this more easily than Christians who have brought with them from the world an idea of the Lord's Humanity as being separated from His Divinity. It has also been provided by the Lord that all who die in childhood should be saved, wherever they may have been born. There is also given to all men after death the opportunity of amending their life if they can; they are instructed and led by the Lord acting through the instrumentality of angels, and as they then know that they are living after death and that there is a heaven and a hell, they at first assent to truths; but those who while in the world did not believe in God nor shun evils as sins, after a short time feel a repugnance for truth and reject it; and those who have acknowledged it with the lips but not with

the heart are like the foolish virgins who had lamps but no oil, and who begged others for oil, and went away and bought some, and yet were not admitted to the wedding. Lamps signify the truths of faith and oil the good of charity. These facts show that the divine Providence makes it possible for every one to be saved, and that it is a man's own fault if he is not saved.

v. *The Lord also provides that a new Church shall be instituted in place of the preceding ruined Church.* This has been the case from the most ancient times, namely, that a new Church has followed whenever a former Church has been ruined. The Ancient Church succeeded the Most Ancient; after the Ancient Church followed the Israelitish or Jewish; after this, the Christian. It is foretold in the Apocalypse that after this, also, is to follow a new Church, which is there signified by the New Jerusalem descending out of heaven. The reason why a new Church is provided by the Lord to take the place of a former ruined Church, may be seen in the *Doctrine of the New Jerusalem Concerning the Sacred Scripture* (nos. 104-113).

329. IV. *Thus all are intended to go to heaven, and none to hell.* That the Lord casts no one into hell, but that the spirit casts himself thither, is shown in the work on *Heaven and Hell* (nos. 545-550). This is the case with every wicked and godless man after death, and also while he is in the world; there is this difference, however, that in the world he can be reformed, and may embrace and assimilate the means of salvation, but not after his departure from the world. The means of salvation depend upon these two truths, that evils ought to be shunned as contrary to the divine laws in the Decalogue, and that the existence of God ought to be acknowledged. These two things are possible to every one, provided he does not love evils; for the Lord flows continually into his will giving him power to shun evils, and into his understanding giving him power to believe that there is a God; but no one can do either unless he also does the other; the two are united like the two tables of the Decalogue, of which one relates to the Lord, and the other to man. The Lord by His table enlightens every man and gives him power, and man receives the power and enlightenment so far as he obeys the commands of his own table; before this, the two tables appear as if lying one upon the

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other and sealed up, but so far as man obeys the commands of his own table, they are unsealed and opened. What is the Decalogue to-day but, as it were, a closed book or document, opened only for the use of children and boys? Say to any one a little older, "Do not do this, because it is contrary to the Decalogue," and will he listen? But if you say, "Do not do this, because it is contrary to the divine laws," he may listen; yet the commandments of the Decalogue are the divine laws themselves. A trial has been made with many in the spiritual world, and when the Decalogue or catechism was mentioned, they rejected it with contempt; the reason was that the Decalogue teaches in its second table, which is man's table, that evils should be shunned; and when a man fails to shun them, whether from impiety or from the dogmatic belief that works are of no avail but only faith, he receives any mention of the Decalogue or catechism with some degree of contempt, as if it were a book for children, which is no longer of any use to him. These things have been stated to show that no one who wishes to be saved lacks either a knowledge of the means or the power whereby he may be saved. It follows that all men are intended for heaven and none for hell. But since some have entertained a belief concerning predestination to non-salvation or damnation, and as this belief is harmful, and cannot be dispelled unless reason sees its madness and cruelty, it must be dealt with as follows:

- i. Predestination except to heaven is contrary to the infinity of the divine Love.
- ii. Predestination except to heaven is contrary to the infinity of the divine Wisdom.
- iii. It is an insane heresy to suppose that only those born within the Church are saved.
- iv. It is a cruel heresy to suppose that any of the human race are predestined to damnation.

To show how harmful is the belief in predestination as generally understood, these four propositions must be taken in order and elucidated.

330. i. *Predestination except to heaven is contrary to the infinity of the divine Love.* That Jehovah or the Lord is divine Love, and that He is infinite, and the BEING of all life, also that man was created in the image and likeness of God, has been shown in the work on *The Divine Love and Wisdom*;

and as every man is formed by the Lord in the womb in that image and likeness, as has also been explained, it follows that the Lord is the Heavenly Father of all men, and that men are His spiritual sons; these also are the names given in the Word to Jehovah or the Lord, and to men; for He says: "Call no man your father upon the earth, for One is your Father who is in the heavens" (Matt. xxiii. 9); this means that He alone is the Father as to life, and that the earthly father is the father only as to the outward covering of life, which is its body; wherefore in heaven no other father is named than the Lord. That men who do not pervert that life are called His sons, and said to be born of Him, is also evident from many passages in the Word. This shows that the divine Love is in all men, both evil and good, consequently that the Lord, who is divine Love, cannot but treat them as a father on earth treats his children, and He takes infinitely greater care of them, because the divine Love is infinite; and again, He cannot abandon any one because every one's life comes from Him. He appears to withdraw from the evil, but the evil really withdraw from Him, while He from His love still leads them. Wherefore the Lord says, "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you. What man is there of you who, if his son ask bread, will he give him a stone? If ye then being evil know how to give good gifts unto your sons, how much more shall your Father who is in the heavens give good things to them that ask Him?" (Matt. vii. 7-11). And elsewhere, "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. v. 45). It is also known in the Church that the Lord desires the salvation of all, and the death of none. From these considerations it may be seen that any predestination except to heaven would be contrary to the divine Love.

ii. *Predestination except to heaven is contrary to the infinity of the divine Wisdom.* The divine Love by its own divine Wisdom provides the means whereby every man may be saved; and therefore to say that any one is predestined except to heaven amounts to saying that divine Love cannot provide the means of salvation; yet all possess these means, as was shown above, and they are given by the divine Providence which is infinite. But the reason why some are not

saved is, that the divine Love wills that man should feel the happiness and blessedness of heaven in himself, for otherwise it would not be heaven to him; now this cannot be, unless it appears to man that he thinks and wills from himself; for without this appearance nothing would be really his, nor would he be a man; the divine Providence which is the work of divine Wisdom from divine Love has this for its end. The fact that some are not saved does not disprove the truth that all are predestined to heaven and none to hell, but if the means of salvation were wanting, it would do so. It has already been shown that the means of salvation are provided for every one, and that heaven is of such a nature that all who live a good life, of whatever religion they may be, can find a home there. Man is like soil which produces fruits of every kind, this being its distinctive characteristic; the fact that it produces noxious fruits does not prevent it from producing useful fruits also, but total inability would. Man is also like an object which converts the rays of light into various colours; if it exhibits only unpleasing colours, it is not the fault of the light; the rays of light may also be converted into pleasing colours.

iii. *It is an insane heresy to suppose that only those born within the Church are saved.* Those born outside the Church are just as much men as those born within it, are from a like heavenly origin, and are equally living and immortal souls. They also have a religion which teaches them to believe in God and to live good lives; and he who believes in God and lives a good life becomes spiritual in his degree and is saved, as was shown above. It may be said that they have not been baptised; but baptism saves none but those who are spiritually cleansed, that is, who are regenerated; for baptism is a sign and a memorial of this. It may be said that the Lord is unknown to them, and that without the Lord there can be no salvation; but no one is saved merely because the Lord is known to him, but because he lives according to His commandments; and the Lord is known to every one who believes in God, for He is the God of heaven and earth, as He Himself teaches in Matt. xxviii. 18, and elsewhere. And furthermore, those outside the Church have a clearer idea than Christians of God as a Man; and those who think of God as a Man, and live good lives, are accepted by the Lord; they also believe God to be one in Person and

Essence, whereas Christians do not. Their idea of God also affects their life, for they regard evils as sins against Him; and all who do this think of God in their daily life. Christians derive religious precepts from the Word, but there are few who draw thence any precepts of life. The Papists do not read it, and the Reformed who separate faith from charity pay no attention to those passages in the Word which relate to life, but only to those which relate to faith; yet the whole Word is nothing but a doctrine of life. Christianity is prevalent only in Europe; Mohammedanism and paganism prevail in Asia, the East and West Indies, Africa and America; and the human race in those parts of the globe is ten times more numerous than in the Christian area; and even there, there are few who make religion a matter of life. What therefore can be more insane than to suppose that only these latter are saved, and the former condemned, and that man gets to heaven by his birth and not by his life? This is why the Lord says: "I say unto you that many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of the heavens; but the sons of the kingdom shall be cast out" (Matt. viii. 11, 12).

iv. *It is a cruel heresy to suppose that any of the human race are predestined to damnation.* It is cruel to believe that the Lord, who is Love itself and Mercy itself, suffers such a vast multitude of men to be born for hell, or that so many myriads of myriads are by their birth devoted to damnation, that is, are born as devils and satans; and that by His divine Wisdom. He does not save those who live a good life and acknowledge God from being cast into eternal fire and torment. The Lord is at all times the Creator and Saviour of all, and He alone leads all, and desires the death of none; it is therefore cruel to believe and dwell upon the thought that so great a multitude of nations and peoples under His care and protection should be a predestined prey of the devil.

THE LORD CANNOT ACT AGAINST THE LAWS OF THE DIVINE PROVIDENCE, BECAUSE THAT WOULD BE TO ACT AGAINST HIS DIVINE LOVE AND WISDOM, THUS AGAINST HIMSELF

331. In *The Divine Love and Wisdom* it was shown that the Lord is divine Love and Wisdom, and that these two are BEING and Life itself, from which everything else has

its being and its life; and it was also shown that the divine Love and Wisdom go forth from Him, as also that this proceeding Divine is Himself. Among the things which proceed from Him, the divine Providence is the first and most essential, for this continually seeks the end for which the universe was created; the production and advancement of the end through the means is what is called the divine Providence. Now because the proceeding Divine is the Lord Himself, and the divine Providence is the primary thing which proceeds from Him, it follows that to act against the laws of His divine Providence would be to act against Himself. It may also be said that the Lord is Providence, just as it is said that God is Order; for the divine Providence is divine Order exhibited in its first and most essential end, which is that of saving mankind; and as there is no order without laws, for laws constitute order, and as every law is order because it is part of an orderly system, it follows that as God is Order, He is also the Law of His own Order. It must also be said of the divine Providence that, as the Lord is His own Providence, He is also the Law of His own Providence. It is therefore evident that the Lord cannot act against the laws of His divine Providence, for that would be to act against Himself. Furthermore, there can be no operation except upon a subject, and by the employment of means; no other kind of operation is possible. The subject of the divine Providence is man, the means are the divine truths by which man acquires wisdom and the divine goods by which he acquires love. The divine Providence by these means works for its end which is man's salvation; for whoever desires an end also desires the means; and therefore, when one who wishes to attain some end works to secure it, he does so by employing means. But these things will be clearer when examined in the following order:

I. The working of divine Providence to save man begins at his birth, and continues to the end of his life, and afterwards to eternity.

II. The divine Providence always works by means, and this from pure mercy.

III. Instantaneous salvation from immediate mercy is impossible.

IV. Instantaneous salvation from immediate mercy is the fiery flying serpent in the Church.

332. I. THE WORKING OF DIVINE PROVIDENCE TO SAVE MAN BEGINS AT HIS BIRTH, AND CONTINUES TO THE END OF HIS LIFE, AND AFTERWARDS TO ETERNITY. It was shown above that a heaven from the human race is the very end of the creation of the universe, and that the production and advancement of this end is the divine Providence for the salvation of mankind; and that all things outside man and useful to him are secondary ends of creation, which in the aggregate have relation to everything that exists in the animal, vegetable and mineral kingdoms. As these things progress constantly according to the laws of divine order established in creation from the beginning, why should not the primary end which is the salvation of the human race, progress constantly according to the laws of its order, which are the laws of the divine Providence? Consider a fruit tree; does it not first spring forth as a slender shoot from a little seed, and afterwards gradually grow to a stalk, and spread forth branches which are covered with leaves, and then put forth blossoms and bring forth fruit, depositing therein new seeds by which it aims at perpetuity? A similar process takes place in every shrub and herb of the field. Do not all things in general and particular proceed constantly and wonderfully from end to end according to the laws of their order? Why should not the primary end which is a heaven from the human race, do so also? Can there be anything in its progress which does not constantly proceed according to the laws of divine Providence? As there is a correspondence between man's life and the growth of a tree, let an analogy or comparison be drawn between them:—Man's infancy is like the tender shoot of a tree sprouting from the seed out of the ground; his childhood and youth are like that shoot growing into a stalk with its little branches; the natural truths with which every man is first endowed are like the leaves with which the branches are covered, leaves in the Word signifying natural truths; man's introduction to the marriage of good and truth, or the spiritual marriage, is like the blossoms which the tree puts forth in the springtime; spiritual truths are the petals of those flowers; the firstfruits of the spiritual marriage are like the first beginnings of the fruit; spiritual goods, or the goods of charity, are like the ripe fruit, this being the meaning of fruit in the Word; the products of wisdom and love

resemble seeds, by which a man becomes like a garden or paradise. Man also is described in the Word as a tree, and his wisdom proceeding from love as a garden; the garden of Eden signifies nothing else. Man is indeed a bad tree as regards the seed, but he may be engrafted or inoculated with a shoot taken from the tree of life, by which the sap drawn from the old root is turned into sap producing good fruit. This comparison is made to show that since there is so constant a progression of the divine Providence in the growth and improvement of trees, it must certainly be constant in the reformation and regeneration of men, who are of much more value than trees, according to these words of the Lord: "Are not five sparrows sold for two farthings, yet not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows. And which of you by taking thought can add one cubit to his stature? If ye then be not able to do that which is least, why take ye thought for the rest? Consider the lilies how they grow; if then God so clothe the grass of the field, which to-day is, but to-morrow is cast into the oven, how much more will He clothe you, O men of little faith?" (Luke xii. 6, 7, 25-28).

333. The working of the divine Providence to save man was said above to begin at his birth and to continue to the end of his life. In order to understand this, it must be known that the Lord knows the man's character, and foresees what he wishes to be, and thus what he will be; and as he is a man and therefore immortal, the freedom of his will cannot be taken away, as has been frequently pointed out above. And therefore the Lord foresees his state after death and provides for it from his birth to the end of his life. He provides for the wicked by permitting their evils while He continually withdraws them therefrom; but He provides for the good by leading them to good. Thus the divine Providence is continually working to save men; but only those can be saved who are willing to be saved, and those are willing to be saved who believe in God and are led by Him; but those are not willing, who do not believe in God and who lead themselves; for these do not think about eternal life and salvation, but the others do. The Lord sees this, and He continually leads them according to the laws of His divine Providence, against which He cannot act,

since that would be to act against His divine Love and Wisdom, or against Himself. Now as the Lord foresees the states of all after death, and also foresees the place in heaven of those who desire to be saved, and the place in hell of those who are not willing to be saved, it follows, as was said, that He provides places for the evil by permission and withdrawal, and for the good by guidance; unless this were done continually from every one's birth until the end of his life, neither heaven nor hell could endure; for without that Foreknowledge and Providence, both heaven and hell would be in a state of confusion. That the foresight of the Lord provides a place for every one may be seen above (nos. 202-203). This may be illustrated by the following comparison:—If an archer or marksman should aim at a target behind which a straight line is drawn to the distance of a mile, and if he should err in his aim but a nail's breadth, the arrow or ball continuing its flight to the end of the mile would diverge very greatly from the line drawn behind the target. So would it be if the Lord did not at every moment provide for the eternal abode of every one after death. The Lord does this because the future is to Him as the present, and the present is to Him eternal. That the divine Providence in all that it does regards the infinite and eternal, may be seen above (nos. 46-69, 214, sqq.).

334. The working of the divine Providence was also said above to continue to eternity, because every angel is perfected in wisdom to eternity, each according to the degree of his love for good and truth when he left the world. It is this degree which is perfected to eternity; whatever exceeds that degree is outside the angel and not within him. This is meant by the "good measure, pressed down, and shaken together, and running over" which shall be given into the bosom of those who forgive and give to others (Luke vi. 37, 38), that is, who live in the good of charity.

335. II. THE DIVINE PROVIDENCE ALWAYS WORKS BY MEANS, AND THIS FROM PURE MERCY. There are means and methods of the divine Providence. Its means are those by which man becomes truly human, and is perfected in understanding and will; and by its methods these things are accomplished. The means by which man becomes truly human and is perfected in understanding are called simply truths; they become ideas in the thought, and form

the contents of the memory; essentially they are knowledge, which is the basis of the sciences. All these means are intrinsically spiritual, but as they have a natural outside or covering, they appear to be natural, and some of them material. These means are infinite in number and variety; they are more or less simple or compound, and more or less perfect or imperfect. There are means for forming and perfecting natural civil life, also for forming and perfecting rational moral life, and also for forming and perfecting heavenly spiritual life. These means follow, one kind after another, from infancy to old age and after this to eternity; and as they follow in their development, the prior become the means of attaining the posterior, for they enter as mediate causes into everything formed from them; for from them every effect or conclusion becomes efficient, and therefore a cause. Thus the posterior in their turn become means; and as this process goes on for ever, there is no last or ultimate which ends the process. For as the eternal is without end, wisdom which increases to eternity is also without end. If there were an end to the wisdom of a wise man, the delight of his wisdom, which consists in its perpetual multiplication and fructification, would perish, and thus his life's delight would perish, and in its place would arise the delight of fame in which, if it is the sole motive, there is no heavenly life; the wise man then would no longer be like a youth but like an old man, and at length a decrepit one. Although the wisdom of a wise man in heaven increases for ever, still angelic wisdom cannot attain to divine Wisdom, just as the asymptote approaches a hyperbola continually, but never touches it; and so with the squaring of the circle. This should make clear what is meant by the means employed by divine Providence that man may become truly human, and may be perfected in understanding; and that these means are simply truths. There are just as many means whereby man is formed and perfected in will, but these are simply goods; from these the man acquires love, but from the others he acquires wisdom. Their union constitutes man, for such as the union is, such is the man. This union is what is called the marriage of good and truth.

336. But the methods by which the divine Providence works upon and through the means to form and perfect man, are also infinite in number and variety; they are as

numerous as the operations of the divine Wisdom from the divine Love to save man, or as are the operations of the divine Providence according to its laws, which have been explained above. That these methods are most secret, was illustrated above by the operation of the soul upon the body, concerning which man knows little or nothing. For instance how the eye, ear, nose, tongue and skin experience sensation; how the stomach digests; how the mesentery, the chyle and the liver elaborate the blood; how the pancreas and spleen purify the blood, the kidneys free it from impure humours, the heart collects and distributes it, the lungs vivify it; and how the brain refines and heightens its power; besides innumerable other secret processes which are almost beyond the ken of science. It is evident therefore that still less can any one pry into the secret workings of the divine Providence; it is enough that its laws are known.

337. The divine Providence does everything out of pure mercy, because the divine Essence is pure Love; it is this which operates by the divine Wisdom, and this is the divine Providence. This pure Love is pure mercy for the following reasons:—1. This pure love operates with all men throughout the whole world, who are all so constituted as to be unable to do anything of themselves. 2. It operates equally with the evil and unjust and with the good and just. 3. It leads the former in hell, and rescues the latter from it. 4. It perpetually strives with the evil in hell, and fights for them against the devil, that is, against the evils of hell. 5. It came into the world on this account, and underwent temptations even to the last, which was the passion of the cross. 6. It continually acts with the unclean to make them clean, and with the insane to make them sane. Thus it labours continually out of pure mercy.

338. III. INSTANTANEOUS SALVATION FROM IMMEDIATE MERCY IS IMPOSSIBLE. It was shown above that the operation of divine Providence to save man begins at his birth and continues to the end of his life, and afterwards to eternity; also that this operation continually employs means out of pure mercy. It follows that there is no such thing as instantaneous salvation or immediate mercy. But as many who never think of, or try to understand, matters relating to the Church or religion, believe that they are saved by immediate mercy, and therefore that salvation is

instantaneous, and as this is contrary to the truth, and is moreover a harmful belief, it is important to consider the subject in proper order as follows.

i. The belief in instantaneous salvation from immediate mercy has been founded upon the conditions of man's natural life.

ii. This belief results from ignorance of the spiritual state, which is altogether different from the natural.

iii. The doctrines of all the Churches in the Christian world are fundamentally opposed to instantaneous salvation from immediate mercy; but external members of the Church nevertheless defend this doctrine.

i. *The belief in instantaneous salvation from immediate mercy has been founded upon the conditions of man's natural life.* The natural man infers from his own state of life that heavenly joy is like worldly joy, and that it flows in and is received in a similar manner; for example, that it resembles the state of a poor man who becomes rich, and so passes from a sad state of want into a happy state of opulence; or like that of a humble person who becomes eminent, and so passes from neglect to fame; or like that of one who goes from a house of mourning to the festivity of a wedding. As these states may succeed each other within a day, and similar changes are supposed to be possible in man's state after death, it is evident whence comes the belief in instantaneous salvation from immediate mercy. In the world, also, many men differing in character can live in pleasant association with each other in the same company or social circle. This is the case in the natural state, because the external of one man can be accommodated to the external of another, however unlike they may be inwardly. From this natural state it is inferred that salvation is merely admission into heaven among the angels, and that this admission is granted from immediate mercy. And therefore it is also believed that heaven can be granted to the evil as well as the good, and that there results a social intercourse like that in the world, differing only in the fulness of its joy.

ii. *This belief results from ignorance of the spiritual state, which is altogether different from the natural.* The spiritual state, or the state of man after death, has been described above in many places; and it has been shown that every one is his own love and that no one there can live with any but

those whose love is similar, and that if he comes among others he cannot breathe his own life. This is the reason why every one after death comes into the society of others like himself, or of those whose love is similar, and that he recognises these as if they were neighbours and friends; and what is still more wonderful, when he meets and sees them, he seems to have known them from childhood; it is spiritual kinship and friendship which causes this. Moreover no member of any community can dwell in any house but his own; every one has his own house, which he finds ready for him when he first joins the community. He may associate with others outside his own house, but he cannot abide anywhere else; and again, no one, when in the apartment of another, can sit anywhere but in his own place; if he sits anywhere else, he becomes stupid and dumb; and strange to say, every one when he enters a room knows his own place. It is the same when they meet together in places of worship or in public assemblies. It is evident therefore that the spiritual state is wholly different from the natural, and is such that every one must be where his reigning love is, for that is the delight of his life, and every one desires to be in the delight of his life; moreover a man's spirit cannot be elsewhere, because this delight constitutes his life, indeed, it is the breath of his nostrils and the beating of his heart. In the natural world it is different. In this world a man is taught from childhood to simulate outwardly in face, speech and gesture, delights other than those which he cherishes inwardly; and therefore from man's state in the natural world no conclusion can be drawn as to his state after death; for every one's state after death is spiritual, so that he cannot be elsewhere than in the delight of his love, which delight he had acquired for himself by his life in the natural world. It should be clearly evident from this, that no one who is in hellish delight can be admitted to the delight of heaven, which is generally called heavenly joy; or, what is the same, no one who is in the delight of evil can be introduced into the delight of good: and it may be still more clearly seen from the fact that after death no one is forbidden to ascend into heaven; the way is shown him, opportunity is given him, and he is admitted; but when he comes into heaven and breathes in its delight, he begins to suffer pain in the breast, to be tortured at heart, and to feel a faint-

ness which causes him to writhe like a serpent placed close to a fire; then turning away from heaven and towards hell, he flees headlong away, nor does he pause till he reaches the community where his own love reigns. It should therefore be evident that no one enters heaven from immediate mercy, nor is this merely a matter of admission, as many in the world suppose; nor is there any such thing as instantaneous salvation, for this presupposes immediate mercy. There were some who in the world had believed in instantaneous salvation out of immediate mercy, and when they became spirits, they wished that their hellish delight, or their delight in evil, should be changed by Divine omnipotence and mercy into heavenly delight, or delight in good; and because they so desired, permission was granted to the angels, who then removed their hellish delight. But as this was the delight of their life's love, and consequently their very life, they lay as if dead, deprived of all sense and motion; nor was it possible to breathe into them any life other than their own, because it was impossible to reverse the whole organisation of their mind and body, which had all been distorted. They were therefore revived by the immission of the delight of their life's love. After this they said that in that state they had had a horrible and dreadful inward feeling which they would not divulge. This shows why they say in heaven that it is easier to change an owl into a turtle-dove, or a serpent into a lamb, than a spirit of hell into an angel.

iii. *The doctrines of the Churches in the Christian world are fundamentally opposed to instantaneous salvation from immediate mercy; but external members of the Church nevertheless defend this doctrine.* The doctrines of all churches, viewed interiorly, teach men how to live. What Church is there whose doctrine does not teach that man ought to examine himself, see and acknowledge his sins, confess them, repent, and then live a new life? Who is admitted to the Holy Communion without this admonition and command? Make inquiry, and you will be convinced. What Church is there whose doctrine is not founded on the commandments of the Decalogue? and the commandments of the Decalogue are precepts of life. What member of the Church, in whom anything of the Church really exists, does not at once acknowledge that he who lives a good life is saved, and he who lives

wickedly is condemned? And therefore the Athanasian Creed, which is accepted in the whole Christian world, states, "That the Lord will come to judge the living and the dead, and then they who have done good will enter into life eternal, and they who have done evil into eternal fire." This shows that the doctrines of all Churches, viewed interiorly, teach how men should live, and because they do so, they teach that salvation depends on a man's life; and man's life is not breathed into him in a moment, but is formed gradually, and is reformed as he shuns evils as sins, learns what sin is, recognises and acknowledges it, ceases to will it and therefore desists from it, and learns about those means of reformation which depend on a knowledge of God. By all these, man's life is formed and reformed; they cannot be acquired in a moment, for hereditary evil which in itself is hellish, must be removed, and good which in itself is heavenly, must be implanted in its place. As regards this hereditary evil, man may be compared to an owl in understanding, and to a serpent in will; and a reformed man may be compared to a dove in understanding, and to a sheep in will. Instantaneous reformation and salvation thereby might thus be compared to the instantaneous conversion of an owl into a dove, or of a serpent into a sheep. Who that has any knowledge of man's life does not see that this is impossible, unless the nature of the owl and serpent is removed, and the nature of the dove and sheep substituted? It is also well known that every intelligent man can become more intelligent, and every wise man wiser, and that intelligence and wisdom may increase, and with some men do increase, from childhood to the end of life, and that man is thus continually perfected. Why should not this be even more true of spiritual intelligence and wisdom, for these rise above natural intelligence and wisdom by two degrees; and when they so rise they become angelic wisdom, which is ineffable. That the wisdom of the angels increases to eternity was stated above. Who cannot understand, if he will, that it is impossible for that which is being perfected to eternity, to be made perfect in an instant?

339. It should now be evident that no one whose view of salvation is based upon life, thinks of instantaneous salvation out of immediate mercy, but of the means of salvation in

and by which the Lord works according to the laws of His divine Providence, that is, by which man is led by the Lord out of pure mercy. But those who do not think from life about salvation, suppose that salvation is instantaneous and mercy immediate; for example, those who separate faith from charity—charity being life—also suppose that faith is instantaneous and is acquired at the last hour of death, if not before. And those also do this who believe the pardon of sins without repentance amounts to an acquittal from them, and thus ensures salvation, and therefore go to the Holy Supper; as also those who trust in the indulgences of the monks, and in their prayers for the dead, and in the dispensations they grant in virtue of the power they claim over the souls of men.

340. IV. *Instantaneous salvation from immediate mercy is the fiery flying serpent in the Church.* By the fiery flying serpent is meant evil glowing with infernal fire; the same is meant by the fiery flying serpent spoken of in Isaiah: "Rejoice not thou, all Philistia, that the rod that smote thee is broken; for out of the serpent's root shall go forth a basilisk, whose fruit shall be a fiery flying serpent" (xiv. 29). Such evil flies about in the Church when there is a belief in instantaneous salvation out of immediate mercy, for by it—i. Religion is abolished. ii. Carelessness is induced. iii. Damnation is ascribed to the Lord.

i. *By belief in instantaneous salvation religion is abolished.* There are two things which are at once the essentials and the universals of religion, namely, belief in God, and repentance. They are both void of meaning to those who believe that men are saved from mercy alone, however they may live; for what need is there to do more than say, "Have mercy upon me, O God?" Concerning all other religious matters they are in thick darkness, indeed they love thick darkness. Of the first essential of the Church, which is a belief in God, they merely think, "What is God? Who has seen him?" If they are told that He exists, and that He is One, they agree that He is One; if they are told that there are three, they agree that there are three, but say that the three are to be called one; this is their conception of a belief in God. About the second essential of the Church, which is repentance, they never think, and therefore they

do not think about sin; and at length they do not know that there is any such thing; and then they hear with pleasure and eagerly imbibe the assurance that, "the law does not condemn, because the Christian is not under its yoke; only say, God have mercy upon me for the sake of the Son, and you will be saved." This is their conception of repentance of life. But take away repentance, or what is the same thing, separate life from religion, and what is left but the mere words, "Have mercy on me?" Consequently such men cannot but think that salvation is effected in a moment by the utterance of those words, about the hour of death if not before. What then is the Word to them, but as it were an obscure and ambiguous declaration issuing from a tripod in a cave, or an incomprehensible response from the oracle of an idol? In a word, if you take away repentance, that is, separate life from religion, what is man but evil glowing with infernal fire, or a fiery flying serpent in the Church? For without repentance man is in evil, and evil is hell.

ii. *By a belief in instantaneous salvation from pure mercy alone, carelessness of life is induced.* Carelessness of life arises either from a godless man's belief that there is no life after death, or from his belief that life has nothing to do with salvation. A man of the latter kind, although he believes in eternal life, still thinks, "Whether I live a good or a bad life, I can be saved, since salvation is of pure mercy, and God's mercy is universal because He does not desire the death of any one"; and if perchance it occurs to him that mercy ought to be prayed for in the words of the received faith, he may think that this can be done just before death, if it has not been done before. Every man who is careless in this way, thinks nothing of adultery, fraud, injustice, violence, blasphemy or revenge; but he gives himself up, body and soul, to them all; nor does he know what spiritual evil and its lusts are; if he learns anything of this from the Word, it is like something that falls on ebony and rebounds, or like something that falls into a ditch and is swallowed up.

iii. *By a belief in instantaneous salvation damnation is ascribed to the Lord.* Who can avoid the conclusion that not man but the Lord is at fault if, while He is able to save every one out of pure mercy, any one is not saved? It may be said that faith is the means of salvation; but what

man is there to whom that faith cannot be given? for it is merely thought, which may be accepted with confidence by any one whose state of mind is withdrawn from worldly things; and he may also say, "I cannot acquire that faith of myself"; if therefore it is not granted and the man is damned, what can he think but that the Lord, who had the power to save and would not, is in fault? Would not this be to call Him unmerciful? And moreover in the glow of his faith he may say, "How can He bear to see so many damned in Hell, when He is able out of pure mercy to save them all in a moment?" And he may say other such things, which can only be called abominable imputations against the Divine. From these considerations it should now be evident that the belief in instantaneous salvation from pure mercy is the fiery flying serpent in the Church.

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Excuse the addition of what follows, that the paper which is left may be filled. Some spirits ascended by permission from hell, and said to me, "You have written many things from the Lord; write something from us also." I replied, "What shall I write?" They said, "Write that every spirit, whether good or evil, lives in his own delight, a good spirit in the delight of his good, and an evil spirit in the delight of his evil." I asked, "What is your delight?" They said that it was the delight of committing adultery, stealing, cheating and lying. Again I asked, "What is the nature of those delights?" They said, that they were perceived by others as the stench of excrement, as the putrid smell of dead bodies, and as the pungent odour of stale urine. I said, "Are those things delightful to you?" They answered, that they were most delightful. I said, "Then you are like the unclean beasts that wallow in such things." They replied, "If we are, we are; but such things are the delight of our nostrils." I asked, "What more shall I write from you?" They said, "Write this: that every one is allowed to live in his own delight, even the most unclean, provided he does not molest good spirits and angels; but because we could not do otherwise than molest them, we were driven away and cast into hell, where we suffer dreadful things." I said, "Why did you molest the good?" They replied, that they could not help it. They are seized with fury

when they see any angel and feel the divine sphere around him. Then I said, "In this respect also you are like wild beasts." When they heard this, they were seized with fury like the fire of hatred, and lest they should do harm, they were sent back into hell. Concerning delights sensibly perceived as odours and foul smells in the spiritual world, see above (nos. 303-305, 324).

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